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Saka Studies

by

Sten Konow

Oslo Etnografiske Museum

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Dedicated to

Sir George Macartney, K. C. I. E.

the indefatigable furtherer

of Central Asian Research

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Abbreviations.

A = The Aparimitâyuḥ Sūtra, Manuscript Remains of Buddhist Literature found in Eastern Turkestan. Ed. by A. F. Rudolf Hoernle. Vol. I, Oxford 1916, pp. 289ff.

B = Konow, Zwei Handschriftenblätter in der alten arischen Literatursprache aus Chinesisch Turkistan, Sitzungsberichte der Preußischen Akademie der Wissenschaften, 1912, pp. 1127ff.

Bailey = H. W. Bailey, To the Zamasp-namak I, Bulletin of the School of Oriental Studies, vi, pp. 55ff.

Barth. = Christian Bartholomae, Zur Kenntnis der mitteliranischen Mundarten i-vi, Sitzungsberichte der Heidelberger Akademie der Wissenschaften 1916—1925.

BSL = Bulletin de la Société de Linguistique.

C = Konow, Fragments of a Buddhist work in the ancient Aryan language of Chinese Turkistan, Memoirs of the Asiatic Society of Bengal, v, pp. 13ff.

D = Konow, Saka versions of the Bhadrakalpikāsūtra, Avhandlinger utgitt av Det norske Videnskaps-Akademi i Oslo, 1929, II, i.

H = A. F. Rudolf Hoernle, A Report of the British Collection of Antiquities from Central Asia. P. II. Extra-Number 1 to the Journal of the Asiatic Society of Bengal, Vol. LXX, P. i., 1901. Calcutta 1902.

HD = A. F. Rudolf Hoernle, A bilingual Document in Tibetan-Khotanese, Manuscript Remains, &c, pp. pp. 400ff.

Hu = Manuscript leaf illustrated on plate opposite p. 206 in Ellsworth Huntington, The Pulse of Asia, London 1910. Published below, p. 112.

JA = Journal Asiatique.

L = Ernst Leumann, Zur nordarischen Sprache und Literatur. Straßburg 1912.

LA = Ernst Leumann, Die nordarischen Abschnitte der Adhyardhaśatikā Prajñāpāramitā. Taisho Daigaku Gakuhô, 1930, pp. 47ff.

LF = Ernst Leumann, Nordarische Verba mit und ohne Präfix. Festgabe Hermann Jacobi zum 75. Geburtstag dargebracht. Bonn 1926, pp. 74ff.

LKZ = Ernst Leumann, "Suppletivwesen" im Nordarischen, Zeitschrift für vergleichende Sprachforschung, lvii, pp. 184ff.

M = Ernst Leumann, Maitreya-samiti, das Zukunftsideal der Buddhisten. Straßburg 1919.

MSL = Mémoires de la Société de Linguistique.

N = Ernst Leumann, Buddhistische Literatur, nordarisch und deutsch. I. Nebenstücke. Leipzig 1920.

R = Hans Reichelt, Das Nordarische, Indogermanisches Jahrbuch, i, pp. 20ff.

Reuter = J. N. Reuter, Some Buddhist Fragments from Chinese Turkestan in Sanskrit and "Khotanese", Journal de la Société Finno-ougrienne, xxx, 37.

S = F. W. Thomas and Sten Konow, Two Medieval Documents from Tun-Huang. Oslo 1929.

SBAW = Sitzungsberichte der Preußischen Akademie der Wissenschaften.

Suv. = P. Pelliot, Un fragment du Suvarṇaprabhāsasūtra en iranien oriental, MSL, xviii, pp. 89ff. (quoted from the reprint).

V = The Vajracchedikā, in Manuscript Remains, &c, pp. 239ff.

ZII = Zeitschrift für Indologie und Iranistik.

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Introduction.

Some years ago my friend Professor Thomas sent me a collection of manuscript leaves, which had been acquired by His British Majesty's Consul General in Chinese Turkestan, Sir George Macartney, to whose unselfish energy Central Asian philology is so heavily indebted.

They proved to contain fragments of the middle-Iranian version of the Saṃghāṭasūtra which has been made known by the late Professor Leumann, partly new passages, partly such as have already been published by him.

My original purpose was to give an edition of the former portion. There were, however, in the remaining part several minor variants to Leumann's readings, and I thought it might be useful to make them known. This finally brought me to the decision to put together all the known fragments of the text, and, when we met for the last time, Leumann kindly gave his assent to this plan. The passages published by him have accordingly been reproduced below. The only change I have made is to introduce the same transliteration everywhere, and to change the folio numbers so that they agree with the numbering of my leaves.

The edition here presented therefore comprises:

1. the folios of the Macartney bundle, 7, 13, 20, 21, 24, 25, 27, 32—36, 61, 62, 77, 79, 80, 83—85, 87;
2. fragments published by Leumann, Buddhistische Literatur, nordarisch und deutsch. T. I: Nebenstücke, Leipzig 1920, pp. 1—41, viz. fols. 4 = S^4 8, p. 2; 7a 1—b 2 = S^6 11, pp. 6f.; 13a 4—14 = S^1 8, pp. 8f.; 16 = S^2 19, p. 13; 18 = S^4 28, p. 15; 24b 1—25a 3 = S^3 [28], pp. 17f.; 32b 1—37 = S^3 39—44, pp. 19ff.; 78—79b 1, right half = S^3 [92], p. 32; 107 = unnumbered fragment, p. 42; 117 = S^2 145, p. 35; 119 = S^5 [116], p. 37; 121 = S^2 149, p. 39;
3. fol. 78—79b 1, left half, reproduced from J. N. Reuter, Some Buddhist Fragments from Chinese Turkestan in Sanskrit and "Khotanese". Journal de la Société Finno-ougrienne, xxx, 37, p. 34, p. 34 with plate;
4. two fragments brought back by Sir Aurel Stein, s. his Innermost Asia, pp. 1026ff., viz. fol. 24a 6—25b 2 = Īledong 05; 82—83a 4 = Domoko 0119.

When my materials overlap with one of these sources, additions from them have been distinguished by putting them within parenthesis. Brackets are used to mark uncertain passages, and brackets with an asterisk signify illegible or missing portions.

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For the interpretation of the text the Tibetan version in the Kanjur is our safest guide. I have therefore also reproduced the corresponding Kanjur passages. My edition of them is based on the Oslo copy and on an excellent print in the India Office Library. I have also compared the beautiful Berlin manuscript copy, which, however, proved to be without any value for critical purposes, because it is simply a hand-copy made from a sometimes illegible block-print.

I have further added an English translation, which may be of use to scholars who are not acquainted with Tibetan.

After having finished the restoration of the text I found it necessary to add a vocabulary, with references to all the passages where the individual words and forms occur. In order to make it more useful, I have included words occurring in other published texts, but these without complete references. I have also added some words from the documents published by the late Dr. Hoernle, though our understanding of these texts is still very unsatisfactory. And, finally, I have incorporated the words occurring in a manuscript leaf reproduced in the plate facing p. 206 of Ellsworth Huntington's The Pulse of Asia, London 1910. The text itself will be found after the fragments of the Saṃghāṭasūtra, the author having kindly permitted me to reproduce it from the plate.

The vocabulary is not meant to be an etymological dictionary, but rather a grammatical index. I have been told that an etymological dictionary is under preparation by a competent Iranian scholar. It cannot, however, be published before the extensive materials left by Leumann are published.

In order to ascertain the significance of the various cases and tenses, I have had to attempt an analysis of the whole phonetical and grammatical structure of the language. Though I am not a comparative philologist, and though I am fully aware of the fact that my results are far from being satisfactory, I have thought it to be my duty to publish them, as a justification of the statements contained in the vocabulary.

My original intention has accordingly been considerably modified. The edition of a text has grown into a series of studies, and I have therefore chosen the title Saka Studies. It is my hope that some scholar, better qualified for the task than I am, will some day give us a final treatise of the language, its phonology and grammar, and its place within the Iranian family.

I am aware of the fact that the name Saka has not met with general acceptance. The great pioneer of Saka studies, the late Professor Leumann, till his death persisted in considering the language as belonging to a separate branch of the Aryan family, and called it North-Aryan. Most scholars are, however, now agreed that we have to do with an Iranian tongue, and I hope that the present studies will show that such is the case.

French scholars usually call our language East-Iranian, and there can hardly be any doubt that it is the easternmost middle Iranian dialect of which we have any information. But also Sogdian is an East-Iranian form of speech, and the designation seems to me to be too wide.

Staël Holstein has, in a series of ingenious papers, maintained that we have in reality to do with the language of the Tokharians, and I have myself once accepted that view. We now know,

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however, that another Indo-European, but not Iranian, language was called Tokharian by the Uigurs, and it would not serve any useful purpose, at the present stage of our knowledge, to try to disprove the appropriateness of this designation.

It is true that that language is not called Tokharian in the published texts, but Ārśi,[1] and the late F. W. K. Müller was certainly right in maintaining[2] that Ārśi must be the same name as Ἄσιοι and Asiani, the *reges Thocarorum* according to Trogus. It might therefore be maintained that we have to do with the language of the rulers, and not of the Tokharians themselves, and that the Uigur designation is due to the fact that the texts written in the language had come from the country of the Tokharians. The Ārśi may have come as conquerors from elsewhere, and from the fact that another dialect of the same language was used as the language of administration in Kuci and apparently elsewhere in the same neighbourhood, we might infer that they had come from the east. Geographical considerations also point to the conclusion that the Tokharians themselves were Iranians.

But even if the designation Tokharian as now presently understood is a misnomer, as I belive it is, we have not any right to transfer it to the form of speech under discussion. There is nothing to indicate that it was ever used in Tokharistan. We only know that it was, for some centuries, the language of administration and literature in the Khotan country, and I have tried to show[3] that it was there that it was first reduced to writing. It was also used in the coin-legends of the Kuṣāṇa ruler Kaniṣka and his successors. But then we have no information to the fact that the Kuṣāṇas were Tokharians. The Ts'ien Han-shu only tells us that one of the principalities of the Ta-hia country was called Kuei-shuang, i. e. probably Kuṣāṇa, and the Hou Han-shu states that K'iu-tsiu-k'io, the *hi-hou* of Kuei-shuang, laid the foundation of a big empire which extended into India, and that in all the kingdoms these rulers were spoken of as 'kings of Kuei-shuang'[4], while the Chinese stuck to their old designation and called them Ta Yüe-chī. But we are not told anything definite about their provenience. And, besides, Kaniṣka may have started on his career from the Khotan country.

In such circumstances it might seem advisable to use the designation Khotanī, as I have formerly done. Lüders has, however, shown good reasons for assuming that the Saka rulers of Western India, the so-called Western Kṣatrapas, spoke practically the same language[5], so that the designation Khotanī is too narrow.

I shall therefore follow Lüders in using the designation Saka, which is in accordance with ancient usage. For Herodotus, vii. 64, informs us of the fact that the ancient Persians called all Skythians Sakas, and it cannot be doubted that we have to do with a Skythian language.

We must only bear in mind that there may have been more than one Saka dialect. It would, therefore, perhaps be preferable to speak about our language as Khotanī Saka, because all our

[1] s. Sieg, SBAW 1918, pp. 560ff.
[2] ibidem pp. 578ff.
[3] Acta Orientalia x, pp. 67ff.
[4] cf. Corpus Inscriptionum Indicarum III, i, pp. liii ff.
[5] SBAW 1913, pp. 406ff.

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sources have come from the Khotan realm. But I prefer to use the wider term, Saka, which cannot be misunderstood if the preceding remarks are borne in mind.

Our knowledge of the language is derived from numerous fragments of Buddhist literature, and from a series of documents. The latter, which seem to belong to the eighth century A. D., have not hitherto been satisfactorily interpreted, and I shall therefore only occasionally draw upon them. The Buddhist texts are partly older, but we cannot say at present how far they take us back. As pointed out by Lüders, l. c., there are some indications to show that the language had begun to be used in writing in the second century A. D., and its use in the coin legends of Kaniṣka points to the same conclusion. But our chief sources are considerably younger.

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Script and sounds.

If we abstract from the above-mentioned coin-legends, which are written in Greek letters, and from some apparent Saka words in Kharoṣṭhī records, the only alphabet which is known to have been used for noting down Saka is Brāhmī, and since some compounds have been introduced in order to denote sounds foreign to Indian languages, we may safely conclude that the remaining characters generally have the same signification as in India[1].

An examination of Indian loanwords seems to corroborate this inference. Most of these loanwords have been borrowed from Sanskrit, the remaining ones apparently from the North-Western Prakrit which we know from Kharoṣṭhī inscriptions and manuscripts[2]. Some indications point to the conclusion that the latter had also exercised a certain influence on the pronunciation of Sanskrit loanwords.

The vowels *a*, *ā*, *i*, *ī*, *u*, *ū* as a rule remain unchanged; thus *jaḍa*, foolish; *ādara*, respect; *anicca*, Skr. *anitya*, perishable; *hīna*, lower; *dukha*, misery; *anūḍa*, Skr. *anūḍhā*, an unmarried girl. Occasional modifications, especially in unaccented syllables, find their explanation in the phonetical laws of the North-Western Prakrit and of Saka. We can therefore safely draw the inference that these vowels had, broadly, the same sounds as in Sanskrit.

The short *i* is frequently written *ä*, i. e. *a* with two dots above, a writing which is also met with elsewhere in Central Asia. Thus *amätäyä* for *amitāyu*, *hätaṃkara* for *hitaṃkara*, *närvāṇa* for *nirvāṇa*. It is therefore evident that *ä* had a sound which was practically identical with *i*, and in the vocabulary I shall, therefore, treat *ä* as an *i*, the more so because the two sounds are constantly interchanged in Saka words, so that we find e. g. *biśśi*, *biśśä* and *bäśä*, all.

It is, however, evident that there must originally have been a slight difference. For, in the first place, *ä* also frequently interchanges with *e*, e. g. in *ne* and *nä*, not; *ysāre* and *ysārä*, thousands; *hämāte* and *hämätä*, he will be, and, further, a comparison of the state of things in Sogdian shows that final *ä* is often derived from *e*[3]. Finally, the genuine *ä* never causes the palatalization of a preceding sound which is found before old *i*; cf. *māstä*, *māsti*, infatuated, but *māśtä* < **māsti*, month.

The *ṛ*-vowel was evidently pronounced *ri*, for it freely interchanges with *ri*, *rä*, e. g. *tṛsahasrī* and *trisahasrī*, a three-thousand world; *Badṛ* i. e. *Badrä*, Skr. *Bhadraḥ*; *Śakṛ* and *Śśakrä*, Skr. *Śakraḥ*. Writings such as *krriṃgi* side by side with *kṛṅgi*, cock, perhaps point to a rolled *r* or *ṛr*.

[1] cf. L pp. 29ff.

[2] cf. Acta Orientalia x, 76ff.

[3] cf. Tedesco, ZII iv, p. 130.

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E and *o* are common in loanwords such as *veta*, Skr. *veda*, scripture; *bodhisatva*, a Bodhisattva, &c, and we have every reason for assuming that the pronunciation was the same as in Skr. They are frequently replaced by *ai*, *au*, respectively, e. g. *klaiśa* for *kleśa*, defilement; *krrauśśa* for *krośa*, a league, and inversely *sajñamātre* for *-mātrai*, only consisting in a notion, &c. On the other hand we have already seen that a final *e* is often replaced by *ä* or even *i*, and, similarly, we often find an interchange between final *o* and *u*, e. g. *dyāmatu*, seeing, acc. of. *-mata*, but *hvāñāmato*, saying, &c. Leumann has explained this state of things: when *e* interchanges with *ä*, *i*, *o* with *u*, we have apparently to do with short *e*, *o*, respectively, and when they interchange with *ai*, *au*, respectively, with the corresponding long sounds. Though final *ai*, *au* are often the result of a secondary contact between *a* and *ä*, *u*, respectively, e. g. in *hālai*, quarter acc. *hālau* > **ardakä*, **ardaku*, respectively, they cannot have differed much from *e* and *o*, respectively, both apparently open sounds. Especially the interchange between *au* and *o* is quite common, e. g. *audä* and *odä*, up to; *aurgga* and *orga*, homage; *auṣku* and *oṣku*, always, &c.

In the case of *ai* we not unfrequently find an interchange with another sign, a St. Andrews cross above the preceding consonant, which I shall follow Leumann in transliterating *ei*. Thus *āljseinā*, silvery; *alysānei*, prince; *rräjseina*, with the sharp (sword), and other examples of the suffix *ainaa* and the termination *-ai* > **-akä*. The same sign also denotes a sound developed from *a* before a voiced cerebral *ṣ* thus *tçaima*, *tçeima* and *tçema* > **tcaẓma*, Av. *čašman*, eye; *kşei*, *kşäṭä*, *kṣeṭa*, *kşitai*, Av. *xšvaš*, six, &c. Also this variant points to a monophthong, probably an open *e*.

Leumann was of opinion that *yau*, *yo*, which is of frequent occurence in the common suffix of the instr.-abl. pl., signifies the diphthong *äü*, or *ȫ*. His reasons were that this *y* does not, in connexion with a preceding consonant, effect metrical length by position; that the first *a* of *aa*-bases is dropped before it, and that it does not palatalize a preceding sound. None of these reasons, however, seems to be conclusive.

Any conclusion drawn from metrical considerations is, so far as I can see, of little value so long as we are not informed about the nature of Saka verses. Leumann has tried to show that Saka metrics can be traced back to the same source as the Greek hexameter, the Old Germanic verses, &c, a regular sequence of long and short syllables. His arguments do not, however, seem to have carried conviction, and if we try to read the metrical texts published by him, notably the Maitreya-samiti, I think most scholars will agree that the immediate impression is that we have before us stanzas consisting of a certain number, usually three, accented syllables in each half-line, and not a succession of long and short syllables. So far as we can see, there are several varieties, but the principle seems to be the same everywhere. In such circumstances we have no metrical indicium to show whether the syllable preceding the *yau*-suffix is long or short.

Forms such as *ṣṣāvyau*, from the base *ṣṣāvaa*, a hearer, find their explanation in the common shortening of unaccented syllables, cf. *saṃkhārama*, loc. *saṃkhyerma*, from Skr. *saṃghārāma*, a monastery.

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And, finally, the non-palatalization in the instr. abl. pl., e. g. in *gyastyau*, by the gods; *ggaryau*, from the hills, &c, finds its explanation in the fact that this *y* itself is the result of a palatalized *b*. That the *y* of this form was actually pronounced may further be inferred from the palatalization in the secondary instr. abl. forms of numerals, such as *paṃjyau*, by five, *daśyau*, by ten, from *paṃjsa*, *dasau*, respectively.

Moreover, we occasionally find the termination *yau* lengthened to *yätau*, i. e. *yäau* with *t* in the hiatus, in the line *kye dvāvaredärśyätau lakṣaṇyau/haṃphute kvī pajsamu yanāmä*, who with the thirty-two marks is provided, that we to him homage may do, where the numeral *dvāvaredärśyau* has two accents. This lenghtening would be unintelligible unless *yau* was actually pronounced as it is written.

As stated by Leumann, there are several conjunct vowels which may be characterized as diphthongs: *ua*, *uā*, *uä*, *uī*, *ue*, *uo*, *uau*, where *v* is, however, often added after, or replaces, *u*. He thinks that *uī* and *vī* and also *yū* are sometimes meant to denote an *ū*. His reasons are, however, mainly metrical considerations, and I have already stated that, at the present state of our knowledge, we are not justified in basing any conclusions on the unexplained metrical structure. The apparent diphthongs are all due to secondary contact between *u (i)* and a following vowel. Thus *khvai*, *khuai*, which Leumann thinks stands for *khäü*, is derived from *khu vā ī; pyūṣḍe*, he hears, from **apigauṣatai*, and we have no right to assume that they were pronounced otherwise than they are written. It is possible that the sound *ü* occurs in Saka, as we shall see later on, as a result of the influence exercised by a following *i* or *y*. Thus we have *rvīttä* > **raudati*, grows; *mvīre* > **mudrayāh*, of a coin, &c. But it is by no means certain.

The Saka vowel system, then, seems, to judge from the alphabet, to have comprised the following sounds: *a*, *ā*, *i*, *ä*, *ī*, *u*, *ū*, perhaps *ṛ (ri)*, *e*, *ai*, *ei*, *o*, *au*, and some apparent diphthongs beginning with *u*.

Following the arrangement of the Skr. alphabet we next come to the varga consonants. For practical purposes I shall first take the nasals.

Among them *n* and *m* are evidently pronounced as in Sanskrit, cf. loanwords such as *Nimä*, Skr. *Nimi*, name of a king; *mānuṣa*, human. It is more difficult to judge about *ṇ*, which is, as we shall see, often used as in Skr. in the neighbourhood of *r*. Its use is, however, so irregular that we have the impression that it is only due to an imitation of Skr., and that the actual sound was *n*, cf. Saka words such as *darrauna*, with boldness; *garna*, with the hill, side by side with *ggariṇu*, of the hills, &c. The palatal *ñ* interchanges with *ny* in loanwords such as *ñap*, *nyap*, Skr. *jñap*, to be made known. In Saka words it regularly denotes a palatalized *n* thus *kṣīrañi* > **kṣaitrani*, lands; *bañīndi* > **bandayanti*, they bind, &c, and in good texts it is distinguished from *ny*, which we find in forms such as *ysanyau*, instr. pl. of *ysana*, kinsfolk; *naḍaunyau*, instr. pl. of *naḍe*, a man, &c. In later texts, however, this distinction is often discarded, and we have every reason for assuming that *ñ* had the same sound as in Sanskrit.

The guttural *ṅ* occurs occasionally before *g* and even before *j*, which, as we shall see, inter-

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changes with *gy*; thus *kṛṅga*, cock; *jiṅga*, suppression; *kuṃjsatīṅje*, consisting of sesam. The rule is, however, that every nasal in anteconsonantic position becomes *anusvāra* or, before dentals, frequently *n*; thus *saṃgga*, stone; *paṃjsa*, five; *hyandä* and *hyaṃdä*, men, &c. A *n* which becomes final through the dropping of a following vowel is also written *ṃ*; thus *gyastāṃ* for *gyastānu*, of gods. If we further compare doublets such as *banhya* and *baṃhya*, tree, and the regular change of *m* to *n* before old *t*, e. g. in *naranda*, past part. of *naram*, go out, &c, we are left with the impression that *ṃ* stands for *n*, and that all nasals became *n* in contact with consonants. Often such *n* is not written at all; thus *alysāgya* for *alysāṃgya*, princess, &c.

With regard to stops it is hardly necessary to say anything about the voiced aspirates, because they only occur in loanwords, and even there are frequently deaspirated[1]. They were evidently foreign to the Saka language as to other Iranian speeches.

The case is apparently similar with cerebral stops. Where they occur in loanwords, they are probably meant to be pronounced as in Sanskrit; cf. *jaṭila*, an ascetic with matted hair; *jaḍa*, foolish; *anūḍa*, Skr. *anūḍhā*, an unmarried girl, &c. It is, however, evident that some difficulty was experienced in pronouncing them.

Regularly they cannot appear as initials, and between vowels uncompound voiceless stops are regularly voiced, as we shall see, just as was the case in the North-Western Prakrit[2]. Loanwords such as *pakūṭāte*, he beats, or, he splits, Skr. *prakuṭṭayati*; *sāṭa*, a caravan, Skr. *sārtha*, are good Prakrit forms, while *jaṭila* mentioned above is a learned word. The isolated *rrauṭa*, which seems to mean 'desire', can hardly be correct. We should expect *-ṭ-* to become *ḍ*, but the regular treatment in popular words seems to be that *-ṭ-* as well as *-ḍ-* are replaced by *l*. Thus *alavi*, Skr. *aṭavi*, forest; *kūla*, Skr. *koṭi*, a crore; *gula*, Skr. *guḍa*, molasses. It has the appearance as if *-ṭ-* and *-ḍ-* were only retained in words of literary origin such as those quoted above.

In genuine Saka words *ṭ* is frequent after *ṣ*, e. g. *bäṣṭa*, entered; *ṣṭāna*, standing. We cannot decide whether it was here pronounced as *ṭ* or as *t*. It is possible that the compound letter *ṣṭ* was taken over as the nearest approach to *st*; cf. the writing *Haṣthuṇa* in the Wardak inscription[3], which may point to a semi-dental *t*.

The cerebral aspirate *ṭh* is found in the loanword *śśaṭha*, Skr. *śāṭhya*, guile, and the Saka words *haṭhṭha*, truth, which corresponds to Av. *haiθya*, and *ggāṭhaa*, which renders Skr. *upāsaka*, a lay worshipper, and seems to represent **gāθya*, cf. Av. *gātu* and *gaēθā*. In these words we apparently have to do with a sound resulting from *t* + *y*. A *y* in such position palatalizes a preceding sound, either the consonant or the vowel; cf. *dyāña* > **dyānya*, that can be seen; *tcīra* > **tcarya*, walk. In *haṭhṭha*, *ggāṭhaa* there is no palatalization of the vowel, and the natural inference is that *ṭh* denotes a palatalized consonant. The doubling of *ṭh* in *haṭhṭha* finds its parallel in compounds such as *gg*, *tt*, which will be met with below, and marks the absence of modifications such as voicing, &c. We therefore evidently have to do with a voiceless sound, and the Avestan parallel, as well

[1] cf. Acta Orientalia x, p. 77.

[2] cf. e. g. Corpus Inscriptionum Indicarum III, i, p. xcviii.

[3] Corpus No. lxxxvi.

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as the corresponding use of the dental aspirate *th*, lead us to think of a fricative. Now cerebral sounds are apparently not palatalized in Saka. Thus the inf. of the base *spas*, to see, is *speṣṭe*, with palatalization of the vowel and not of the consonant. So far as I can see, therefore, *ṭh* signifies a palatalized dental fricative, a *ϑi*.

With regard to *ḍ*, the state of things is as follows. We have seen that *-ḍ-* is liable to be replaced by *l* in loanwords. The compound *ṣḍ*, i. e. *ẓḍ*, in words such as *haṣḍa*, request, message; *mäṣḍāna*, gracious, is uncertain, because it may in reality represent *ẓd*. Most frequently *ḍ* stands for old *ṛt* or *rt*, e. g. in past participles such as *yäḍa* > **kṛta*, done; *muḍa* > **mṛta*, dead. This development is, however, not so old as the voicing of intervocalic stops, for *rt* results in *lt* if the voicing is prevented for some reason. Thus we have *patälttä* > **apakṛtati*, he cuts; *paṭälsta* > **apakṛtta*, cut, wherefore *-ḍ-* must be derived from *-rd-*. Now old *rd or* rather *rδ* becomes *l*, e. g. in *kamala*, Av. *kamərəδa*, head, and it seems probable that the secondary *rd* > *rt* also became a liquid, and, since it is denoted by a cerebral *ḍ*, a cerebral liquid, perhaps a cerebral *r*. But it is hardly possible to arrive at certainty.

The remaining varga-consonants of the Brāhmī alphabet are of frequent occurrence, and in most cases it seems possible to settle the question about their pronunciation with certainty.

K certainly had the same sound as in Skr., cf. loanwords such as *kāla*, time; *kalpa*, age, &c.

Instead of *g* we usually find *gg* in loanwords such as *Ggaṃgga*, the Ganges; *jāggara*, waking, &c. It is therefore evident that the single *g*, which is comparatively frequent between vowels and also before *r* and *v*, had a different sound, and a comparison with other Iranian languages makes it probable that it was a fricative, a *γ*. In intervocalic position, however, its sound must have been little pronounced, for we frequently find it replaced by *t*, e. g. in *nāta*, Skr. *nāga*, a Nāga, and, on the other hand, *-g-* is sometimes used without any justification in the hiatus, e. g. in *nigalsta* > **niṣasta*, seated; *päga* > *päṣa*, force, &c. It should be noted that later texts frequently write *g* where good manuscript have *gg*, e. g. in *Gaṃga*.

Kh occurs in loanwords such as *Śikhä*, the Buddha Śikhin; *dukha*, Skr. *duḥkha*, misery; *śśaṃkha*, Skr. *śaṅkha*, a conch, &c, where it is evidently meant to denote the Skr. sound. Forms such as *saṃkhārama*, a saṃghārāma; *Siṃkhala* > *Siṃghala*, Ceylon, however, where *kh* corresponds to Skr. *gh*, seem to show that there was a certain difference. In the Kharoṣṭhī Dhammapada *ṅgh* is represented by *gh* with an additional hook or curve[1], and it is probable that the actual sound was a nasal followed by a guttural fricative. If the same was the case in Saka, we can hardly think of a voiced fricative, because a *γ* seems to be written *g* as we have seen. We should rather think of the voiceless *χ*, the more so because *kh*, in genuine Saka words, often corresponds to *χ* in other Iranian languages; cf. *khara*, Av. *χara*, a donkey, &c.

Saka *c* and *j* seem to have had the same sounds as in Sanskrit, to judge from loanwords such as *cakra*, wheel; *caṃbaa*, a campaka; *jāggara*, waking; *jāla*, net, &c. They often interchange with *ky gy*, respectively. Thus we find *Śākya* and *Śāca*, a Śākya; *gyaḍa* and *jaḍa*, a fool, though later texts usually have *c* and *j* in such cases. This feature does not seem to reflect the state of things

[1] cf. Corpus, p. cv.

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in the North-Western Prakrit[1]. In Saka, on the other hand, *ky* and *gy* seem to have become *c*, *j*, respectively; cf. *kye*, *ce*, which, from the base *ka*; *jägye*, i. e. *jäṃgye*, *jiṃje*, from *jiṅga*, suppression. It therefore seems probable that *ky*, *gy* are merely semi-learned writings instead of *c*, *j*, respectively.

The question about the sound represented by *ch* is less perspicuous. It is used for Skr. and Prakr. *ch* in loanwords such as *chädrra*, i. e. *chidra*, blemish; *Lechavi*, a Licchavi; *mächā*, Skr. *mithyā*, false, &c. Sometimes, however, it interchanges with *kṣ*. Thus Leumann gives *kṣatra*, Skr. *chattra*, umbrella, and for Skr. *ṛkṣa*, a bear, we have Saka *riṃcha*. In *paräpächūṃ*, I may ripen, the letter *ch* apparently stands for Skr. *cy*, cf. *paripācaya-*. In Saka words it sometimes interchanges with *ts*, i. e. probably *tsy*, as we shall see. It is therefore unlikely that *ch* was an aspirate. It cannot have differed much from *c*, i. e. *tś*, and may have been *tśy*.

Instead of Skr. *t* we usually find *tt*; thus *ttämära*, Skr. *timira*, cataract; *ttīśa*, Skr. *tejaḥ*, glory; *hettu*, Skr. *hetu*, reason; *anaṃtta*, Skr. *ananta*, endless. *T*, on the other hand, usually represents Skr. and Prakr. *-d-*; thus *janapata*, Skr. *-da*, a people; *veta*, Skr. *-da*, a Veda; *pata*, a pada; *aretu*, acc. of Skr. *arāti*, disfavour. It is evident that *t* regularly denotes a voiced dental *d*. In intervocalic position it was weakly sounded and liable to disappear, wherefore it was often replaced by other letters, and itself became one of the commonest hiatus-consonants; cf. *Jīva* for Skr. *Jeta*; *uvāra* for *udāra*, exalted; *āyīnaa for ādīnava*, evil consequence; *ga* for *gati*, going, state, and *atäraña* for *akṛtajña*, ungrateful; *ātāśa*, *āgāśa*, *āṣa* for *ākāśa*, space; *ātaṃduva* for *āgantuka*, a new-comer, &c.

Also *d* is occasionally doubled, e. g. in *mudditta* Skr. *muditā*, complacency; *ṣṣadda*, Skr. *śraddhā*, faith, &c. In such cases, and where it is preceded by *n*, the pronunciation was certainly that of a voiced dental stop. Elsewhere it follows from the use of *-t-* for *-d-* mentioned above, and from the consistent distinguishing of *-t-* and *-d-*, that *d* had a different sound, evidently that of a voiced dental fricative, a *δ*. We may be in doubt about Skr. loanwords, but they probably followed the general rule. The isolated form *tṛjsāre* for *dṛjsāre*, they hold, can hardly be anything else than a miswriting.

The aspirate *th* occurs in loanwords such as *thāna*, Skr. *sthāna*, place; *Anātha-*, *Anāhapiṇḍī*, Anāthapiṇḍika, &c. The writing *Mäysila* for *Mithilā*, however, points to a certain difficulty in reproducing the Indian sound. In Saka words *th* has developed from *t* in the neighbourhood of fricatives, e. g. in *thatau* > **taχtakam*, quickly; *thauna* > **tavana*, cloth; *thu* > **tvam*, thou, &c, and there cannot be any doubt that it is a fricative, a *ϑ*.

P has the same sound as in Skr., cf. *pāpīma*, the evil one; *kalpa*, an age. *B* represents Skr. *b* and *bh* in words such as *Bakula*, name of a man; *bala*, force; *bāga*, Skr. *bhāga*, a share, &c. In Saka words it is the common representative of old initial *v*, as we shall see below, and it probably was a voiced labial fricative, a *β*.

Ph only occurs in Saka words, and it probably stands for *f*, but we have no certain indications. Cf. the remarks about the Saka treatment of the *r*-vowel.

[1] cf. Corpus, p. cvi.

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The letters *y*, *l*, *v*, *s* and *h* do not call for any remark. They were evidently pronounced as in India. We may only note that *y*, *v*, and perhaps *h*, are also used as hiatus-consonants.

With regard to *r*, it should be noted that there is, in addition to the usual *r*, another sign, which it has become usual to transliterate as *rr*. It is distinguished from *r* much in the same way as *gg* from *g*, *tt* from *t*, and certain indications, which will be mentioned below, point to the conclusion that it was more rolled than *r*.

The palatal and cerebral *s*-sounds are in good texts regularly doubled; thus *aśśauka*, aśoka; *Śśakra*, Śakra; *ṣṣāvaa*, Prakr. *ṣāvaka*, a *śrāvaka*, &c. The single akṣaras are there only found between vowels and before consonants, e. g. *avaśśärṣṭa*, Skr. *avaśiṣṭa*, remaining; *śśāśana*, Prakrit *śāśana*, teaching, or when they are derived from a voiced *s*-sound. Leumann was therefore certainly right in inferring that single *ś* and *ṣ*, unless they occur in contact with voiceless stops or before case-suffixes, denoted the voiced sounds *ź*, *z*, respectively. In careless writing, however, the single akṣaras are often incorrectly written.

In addition to the common Brāhmī letters there are some compounds, viz. *tc*, *js*, *ts* and *ys*.

Tc, *js*, respectively, are the regular representatives of Aryan *č*, *ǰ* respectively, unless these sounds are followed by *i*, *y* or *v*, when we find *c*, *j*, respectively. Further *tc* and *js* become *c*, *j*, respectively, when they are subjected to palatalization. Examples will be given when we come to the history of Saka sounds. Now it is difficult to imagine another value of depalatalized *c* and *j* than *ts*, *dz*, respectively, and also the writings *tc*, *js*, where dental letters are added to the palatals, point to a modification in the direction of dentals. A priori we should therefore be inclined to pronounce e. g. *tcārba*, fat, as *tsārba*, and *jsanīndä*, they kill, as *dzanīndä*. And it can be proved that this reading is the right one.

As indicated by Leumann[1], it is a rule in Saka that double consonants are simplified in secondary contact with another consonant, e. g. in *biśyau*, instr. pl. of *biśśä*, all. Thus the loanword *bhikṣusaṅgha*, the association of monks, becomes **bikṣsaṃga* and further **biṣsaṃgga* < *bilsaṃgga*. In such position *tc* and *js* become *s*, *ys*, respectively; thus *pasūste* > **pasautcatai*, is in flames; *pusparebästä* > **paṃtcaparebästä*, twenty-five; *dṛysde* > **dṛjsatai*, holds, &c. It is therefore evident that *tc*, *js* represent sounds ending in *s*, *z*, respectively, and since they have developed from *c*, *j*, i. e. practically *tś*, *dź*, respectively, there can only be the question of *ts*, *dz*. When *ch* becomes *ś* in the same circumstances, e. g. in *gvaśte* > **gvachatai*, is digested, we here have an indication that its sound must have been similar to that of *c*, or perhaps *cy*.

The compound *ts* is common in the loanword *saṃtsāra*, the saṃsāra, and in Saka words such as *tsu*, to go; *tsāta*, rich, where it represents Aryan *čy*. From an etymological view-point it would accordingly be natural to think of *tsy*, since *č* becomes *ts*. Forms such as *saṃtsāra* seem to speak against this explanation, because they recall the insertion of *t* between *n* and *s* in some Indian texts[2], and lead us to think of *ts* and not *tsy*. In Kharoṣṭhī sources, however, we have in such cases a compound letter which seems to be *tś* and not *ts*. In two places it is replaced by *j* surmounted

[1] L, p. 50.

[2] cf. Wackernagel, Altindische Grammatik, i, § 282.

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by a horizontal, i. e. the sound has been voiced to *j*, i. e. *dź*, between vowels. It must, therefore, have been more like *tś* than *ts*[1], and this consideration adds strength to the inference drawn from the origin of Saka *ts*. Moreover, *ts* may interchange with or become *ch* under certain conditions, as indicated above and as will be shown below. We therefore seem to be justified in explaining *ts* as *tsy*.

The meaning of the compound *ys* is certain. It has long been recognized that it denotes the voiced dental *s*, a *z*; cf. loanwords such as *aysura*, an asura; *āysana*, Skr. *āsana*, seat.

There is, finally, a peculiar sign, consisting of a small demicircle placed below and opening towards the letter above. In most cases it indicates that some sound has ceased to be spoken. Thus we have *b̯ū* > **bauδa*, odour; *n̯atsvai*, past 2 sg. of *naltsu* > **niṣtsu*, to go out; *m̯uśdä* for *mulśdä*, compassion; *y̯ī* > **uṣī*, ears, attention; *tçeima* > **tcaṣma*, eye, &c. In most cases the old sound was *ṣ*, and the demicircle can often be used as a criterium that an old *ṣ (ẓ)* has disappeared, not only *ṣ*, but also other letters being often written in the hiatus. Thus *päṣa*, *päṭa*, *päga*, *p̯e* > **pauṣa* or **paiṣa*, force, power; *hv̯e* > **hauṣavant*, a man; the loc. pl. termination *uv̯o* > **aiṣuām*, &c. In later texts the sign frequently occurs without etymological significance under *ś* and *ṣ*; thus *āṣirī*, old *āśirī*, a monk; *diṣa*, old *diśa*, quarter; *śāṣaṃ*, old *śāśana*, teaching; *ṣä*, old *ṣä*, this, &c.

To judge from the alphabet, the following consonants accordingly existed in Saka: *k*, *gg* i. e. *g*, *kh* i. e. *χ*, *g*, i. e. *γ*; *c*, *ky* i. e. *tś*, *j*, *gy* i. e. *dź*, *ch* i. e. *tśy* (?); *ts* i. e. *tsy* (?); *tt* i. e. *t*, *t* i. e. *d*, *th* i. e. *ϑ*, *d* i. e. *δ*; *p*, *b* i. e. *β*, *ph* i. e. *f*; *ñ*, *ṇ* (?), *n*, *m*, *ṃ* i. e. *n*; *y*, *rr*, *r*, *l*, *v*; *śś* i. e. *ś*, *ś* i. e. *ź*, *ṣṣ* i. e. *ṣ*, *ṣ* i. e. *ẓ*, *s*, *ys* i. e. *z*, *h*.

STRESS.

I am not in a position to give an exhaustive sketch of Saka accentuation. In order to do so it would be necessary to understand the principles underlying Saka metrics, and I have already stated that I do not feel competent to tackle that question, which cannot, I think, be taken up in earnest before the extensive metrical text which Leumann called E is published. I have been told that this will be done in a not too distant future.

It is evident that stress plays a considerable role in Saka versification. To take one example, the nom .fem. of the demonstrative pronoun always has the form *ṣā* in my texts, but is consistently written *ṣa* in the metrical Maitreyasamiti, and the reason can only be that it did not carry metrical stress. It seems as if several words, such as enclitic pronouns, demonstrative and relative pronouns and adverbs, &c, had no such stress unless they were emphasized. There was apparently considerable freedom with regard to compounds and semi-compounds. Thus *tcahorehaṣṭātä*, eighty-four, the name *Cūḍapanthaa*, &c, occur with double stress, and so forth.

Another source from which inferences can be drawn about the stress are the numerous cases where a vowel is shortened or dropped, and we can see that such was the case both before and after the accented syllable.

[1] cf. Bulletin of the School of Oriental Studies, vi, pp. 405ff.

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Short final vowels are not dropped in Saka. Thus from the base *gyasta*, god, we have nom. sg. *gyastä*, acc. sg. *gyastu*, nom. pl. *gyasta*, gen. pl. *gyastänu*. In later texts, however, the short finals are commonly confounded, and some instances of the same tendency are also found in the best texts. The way towards thorough disappearance was thus paved, and in late texts we frequently find gen. pl. forms such as *gyastänä*, *gyastäṃ* and even *gyastä*, for old *gyastänu*.

The inference which can be drawn from our material is that the accentuation was of the same kind as has been postulated for other Iranian languages by leading authorities such as Meillet[1], Gauthiot[2] and Morgenstierne[3]. The accent was a stress-accent, and its position depended on length.

A long penultima carried the stress; thus *kāma* > **katāma*, which; *myāna* > **maδyāna*, middle; *hvāha* > **hupāϑa*, broad; *mara* > **imaϑra*, here; *vara* > **avaϑra*, there.

Loanwords such as *saṃkhārama*, Skr. *saṃghārāma*, monastery; *āśirī*, Skr. *ācārya*, a monk; *kāṣya*, Skr. *kāṣāya*, the brown-red robe, point to a tendency to transfer the stress to a long antepenultima. In verbal compounds there is a similar tendency to transfer the stress to a significant prefix; thus *sūta* > **suk-ta*, ignited, but *pasuta*; *rrīya* > **rik-ta*, left, but *harita*, *parräta*; *rusta* > **rud-ta*, grown, but *ārsta*; *birṣta* > **viriṣta*, burst; *pāḍa*, filled, but *haṃbaḍa*; *parśtä* > **aparitc-s-ati*, becomes released; *parste* > **parud-te*, ordered, &c. In all such cases the shortening or dropping of the penultima points to a stressed antepenultima.

It is noticeable that such shortening does not take place in participles ending in *-rrīya* > **ṛk-ta*; cf. *haṃgrrīya* > **haṃgṛk-ta* or **hamkṛk-ta*, gathered; *haṃthrrīya* > **haṃtṛk-ta* (?), scorched; *haṣprrīya* > **haspṛg-ta*, blossoming. The only apparent exception known to me is the base corresponding to Av. *drag*, to hold, where we have *vadṛta*, restrained, but also *dṛta* side by side with *draita* in the simplex. It is hardly possible to say whether *ṛ*, *rai* in such forms stand for *ri or rī*.

If the penultima was short, the antepenultima was regularly stressed if it was the first syllable of the word or if it was long. Thus *gyasta*, Av. *yazata*, god; *bistä*, Av. *vīsaiti*, twenty; *mästa*, Av. *masita*, great; *balysga* > **brysaka*, high; *drysde* > **drjsatai*, holds; *äta* > **āgata*, come; *vāta* > **avagata*, realized; *ūra* > **udara*, belly; *ūtca* > **āpatcā*, water; *äṣka* > **asruka*, tear, &c.

Some details, however, point to a tendency to stress a short penultima in several words. Of *māta*, mother, we have the acc. *mātaro*, where only the final *o* seems to be uncertain. The form points to **mātárām*, with the termination of *ā*-bases. The word *gyoya*, which apparently means 'magic', seems to represent a **yātúkā*; *siyata*, *syata*, sand, must be *sikátā*. The case is similar with the frequent suffix *āmata*, if this is not simply a semi-learned writing instead of *āma*. In words such as *bitamā*, puzzle (?); *bätava*, lightning, it is possible to think of the simplex having influenced the accent. That may also be the case with *pare* in compound numerals such as *hauparehaudä* > **haudapáre haudätä*, seventy-seven; *pusparebästä* > **pantcapáre bísti*, twenty-five.

Morgenstierne gives similar examples from Parachi, and proposes to explain them as due to a long final. Some of the forms quoted above could be explained in this way. But then we have

[1] JA IX, ix, 1900, pp. 254ff.

[2] MSL xx, pp. 1ff.

[3] Indo-Iranian Frontier Language, i. pp. 33ff.

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words such as *ūtca* > **āpatcā*, water, with the stress on the antepenultima, and, on the other hand, the penultima is sometimes stressed even when there is a short final; thus *skyätä*, time, which cannot be separated from Old Pers. *ϑakati* and must represent **satcáti*; *tçeimañä*, eyes; *ttīmañä*, seeds; *kṣīrañä*, lands, and other neuter plurals in *añi*, In all these cases the short final is *i*, but I shall not do more than to draw attention to the fact.

There are also several bisyllabic suffixes where the initial carried the stress. Such was the case with the suffixes *aka*, *ika*, *uka*, which were evidently felt as living formations and different from old *ka* added to *a*, *i*, or *u*-bases, where the preceding syllable carried the accent, cf. *puka* > **pádaka*, foot, passus; *āṣka* > **ásruka*, tear. We therefore find *purata* > **putráka*, little son; *spätaa* > **sprχtáka*, flower; *hālaa* > **ardáka*, quarter; *pīsaa* > **paisáka*, teacher; *dātia* > **dātíka*, righteous; *āṣtia* > **anguṣtíka*, thumb; *hārua* > **hāruka*, trader; *aysmua* > **aysmúka*, mind, &c.

Also the comparative and superlative suffixes *tára*, *táma* were stressed; cf. *buḍara* > **burutára*, more; *mästara* > **mästatára*, greater; *mästama* > **mästatáma*, greatest. The same was the case with the suffix *ama* of ordinals; cf. *tcūrama* > **tcahoráma*, fourth; *haudama*, seventh; *dasama*, tenth; *tcahaulsama* > **tcahordasáma*, fourteenth, &c.

If the antepenultima was short and precedel by one or more other syllables, we sometimes find that the stress rested on the antepenultima, and sometimes it is transferred to the preceding syllable. I have not been able to detect any rule regulating the matter. Thus we find genitives such as *nāmani* > **nāmánahya*, of the name; *śśāmani* > **śśāmánahya*, of the mouth; *brātari* > **brātárahya*, of the brother; *pyari* > **pitárahya*, of the father; *dvīrä* > **duytárayāh*, of a daughter, &c, and, on the other hand *āyīmäte* > **ākámayatai*, wishes; *tcabaljätä* > **hatcabárjsayati*, crushes; *naḍaunä* > **nartávanahya*, of the man; *mere* > **mātarayāh*, of the mother, &c. The form *pīri*, side by side with *pyari*, of the father, is doubtful. It may be derived from *pyari*, or represent **pitarahya* or *pitarah*.

The word *tcarka*, which seems to correspond to Av. *čarāitikā*, young woman, points to a doublet with short antepenultima.

The words quoted above show that short unaccented syllables are dropped after the stress, and that there is also a reduction of short sounds before the accented syllable, e. g. in *hauparehaudā* > **haudapárehaudātä*, seventy-seven. The latter is especially the case in prefixes, and it may be convenient to mention the most frequent examples.

Abi is contained in *bγaittä* > **abiṣádyati*, mounts; *buyso* > **abiysáva*, extinguish; *byāta*, Sogd. *'βy't*, recollection, where the final *i* may become *u* in the neighbourhood of the labial.

Ati retains its full form in compounds where it has the meaning 'too much', e. g. *atäbulysa*, too long; *atäharyäsa*, too dark. As a preverb, on the other hand, it became *ti*, and this reduction took place before intervocalic stops became voiced, wherefore the prefix is written *tti;* thus *ttihvaittä*, steps over; *ttitsaiyi*, goes across. In the neighbourhood of labial sounds *i* may be slurred to *u;* thus *ttuhoṣtāndi*, they abstracted; *ttuvīḍä* > **atibarati*, transfers. Before *r* and old *v* the prefix is reduced to *tt*, and further, in the case of *v* and sometimes in the case of *r*, to *t*, i. e. pro-

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bably *d*; thus *ttrāmäte* and *trāmäte* > **atirāmatai*, goes over; *ttrāyäte* > **atirādatai*, brings across, saves; *tvarä* > **ativarai*, I honour; *tvāyāka* > **ativādāka*, a saviour.

Apa becomes *pa*, a frequent prefix, which corresponds to Skr. *apa* and also to *pra*; thus *panaṣṭa*, destroyed; *parrītc*, to leave behind; *panam*, to *rise*, &c. Instead of *pa* we also find *pu*, in the neighbourhood of labials; thus *pumäḍa* > **apamīta*, withered; *puḫeitä* > **apaϑviṣati*, shines, though it is here also possible to think of *api*.

Api occurs as *pä* and *pu*; thus *päjsaṣ* > **apitcaṣ*, to behold; *pärān* > **apirān*, to plant; *puṷaittä* > **apiṣadyati*, fears.

Ava occurs as *va* in *vāta* > **avagata*, cognized; *vachāka*, making understood, from the caus. of **vatsu*, which translates Skr. *avagam*; *vajsiṣḍe* > **avatcaṣatai*, sees, &c.

The preverb corresponding to Av. *hača* occurs as *tca* in *tcabaljätä* > **hatcabaljsayati*, breaks.

Para is evidently contained in *prroda*, *prrauda*, first, cf. Sarikoli *prōd*, which Gauthiot[1] explains as representing **parāta*. The Saka form cannot be explained in that way. The *d* presupposes a voiced labial fricative before *t*, cf. *hauda* < **hapta*, seven. The preverb *pra* in verbs such as *prahālja*, open; *prahauṣṭe*, put on (clothes), is probably *para*.

Pari is perhaps contained in *pryaura*, which once occurs side by side with *pyaura*, cloud, cf. Sogd. *pr'yβ'k*, but more probably we simply have to do with a miswriting. In *paljsemäte* > **parijsāmayatai*, delays, the final *i* has been dropped.

Pati has the regular form *patä*, i. e. *padä*, in *patäbätäña*, contemptible; *patähvāna*, address; *patätsānaa*, rejoicing at, where it has a pregnant meaning. In a shortened form it is perhaps contained in *pakyaḍa*, way, manner, which may stand for **patitcṛta*, from the base *tcar*, to go; *pachīysde*, is considered, cf. *haṃkhīysa*, counting; *pagyarūṇa*, blame, from the base *gar*, to speak, &c.

Upa becomes *va*, e. g. in *vastā*, to apply oneself to; cf. the postposition *vīrä*, Av. *upairi*, on, and loanwords such as *vathāyaa*, Skr. *upasthāyaka*, attendant; *vaysaṃbata*, Skr. *upasaṃpadā*, ordination. In *bendä* > **upāntai*, with, near, the *v* has been treated as an old initial *v*, evidently because the word was stressed.

Such shortening before the stress is not restricted to prefixes, as we have seen. It is also frequent in compound words; thus *urmaysde* > **ahuramazdāh*, sun; *bilsaha*, i. e. perhaps **biṣasaha*, part of a horse's body; *haṃraṣṭu* and *hamuraṣṭu*, all right; the loanword *bilsaṃgga*, Skr. *bhikṣusaṃgha*, the order of monks, &c. In such cases, however, the influence of the simplex, and apparently also the difficulty of pronouncing consonantal compounds, often caused the short vowel to be retained; thus *aśśabāraa*, a horse-rider; *gyastavūra*, *gyastaṣṣai*, a god's son, &c. The case is similar before the suffix *tāt*; thus *dīḍātä* > **dīratāt*, evilness; *ttāḍātä* > **ttāratāt*, darkness, &c, but *hajvattätä*, wisdom; *haṃtsatēta* (acc.), association; *śśiratätä*, gen. *śśäratete*, *śäre*, *śśäḍye*, goodness, &c.

In such cases the dropping takes place before the stressed syllable. We have, however, also seen that post-tonic position leads to the same result; cf. *gyasta* > **yaysata*, god; *mästa* > **masita*, great; *pārgya* > **parnacī*, feather, &c.

[1] MSL xx, p. 20.

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The most common instance of such shortening is before the verbal terminations *ti* and *te* of the 3rd sg.; thus *pīttä* > **patati*, falls; *yande* > **yanatai*, makes, &c. After *m* we find *ä*, i. e. evidently svarabhakti, in such cases; thus *binamäte*, separates; *narāmäte*, goes out, takes the vows, &c. Similarly we find an anaptyctic *ä* in *ṣṭäte* > **hiṣṭatai*, stands. It has been replaced by *u* in the second plural *ṣṭuta*, which form seems to have been felt as a past participle in the nom. pl., for the only examples I have found are *ṣṭuta sta*, f. *ṣṭute sta*, you have been.

Some of the words quoted above have shown that long vowels are occasionally shortened where short vowels were dropped. This shortening is the rule in the case of unaccented long finals; thus *āysda*, Av. *azdā*, ascertained; *gyasta*, a goddess, &c. The frequent interchange between *e* and *ä* in the verbal terminations *te*, *re;* in the enclitic pronoun *tä*, *te*, thy; in the nom. acc. pl. f. and n. in *e*, *ä*, &c, points to the conclusion that this *e* was short. In the nom. acc. pl. of the demonstrative base *tta* we find two forms, *ttä* for m. and n., and *tte* for f. and n., derived from **tai*, **tāh*, respectively, and only in one or two cases the *e*-form is used for the m. It seems probable that the *e* of *tte* was originally long, but was later on shortened, for we can see that the shortening became the rule in such monosyllables which were commonly unstressed, as e. g. *ma*, don't, *va* and *vā*, just, now, &c.

SAKA VOWELS.

The most striking peculiarity of the vowel system is the preservation of short finals, which has been mentioned above, where it was also stated that we can trace a tendency, which is gradually becoming stronger, to confound the various short vowels in such position.

Attention has also been drawn to the influence exercised by neighbouring sounds, and especially by labials, in modifying the quality of short vowels; cf. *ttuvīḍä* > **atibarati*, carries across; *numalśa* and *nimalśa*, on the track of; *puva* > **pada*, step; *puka* > **padaka*, foot, passus; *pumäḍa* > **apamṛta*, withered; *pūha*, Av. *puχδa*, fifth, &c. Similarly *i* has become *a* in *naltsu* > **niṣtsu*, to go down; *naṣṭāva* > **niṣtāpa*, heat; *baṣṭarrda* > **vistṛnta*, spread, &c.

Another feature is the frequent compensatory lengthening, in forms such as *āṣka* > **asruka*, tear; *āṣṭī* > **aṃguṣṭika*, thumb; *pūha* > **puχϑa*, fifth; *pūra* > **puϑra*, son; *hūs* > **hvaps*, to sleep; *ārra* > **arna*, eagle, &c. Many examples will be found below.

Of more special nature is the history of the individual vowels, of which I cannot, however, attempt to give more than a mere sketch.

a As a general rule it may be said that Iranian *a* is preservad as *a* in every position, where no special rules, such as those mentioned above and below, necessitate a change. Thus we have *aysu*, I; *dasta*, hand; *na*, not; *nāma*, name, &c.

Compensatory lengthening is found in forms such as *āṣṣeina*, blue, cf. Av. *aχšaēna; kāḍara*, sword, cf. Av. *karəta; hālaa*, quarter, cf. Av. *arəδa*, &c. There also seems to have been a tendency to lengthen *a* before consonantal compounds; thus *āljsīndi*, they sing, cf. Skr. *ṛc; āysda*, Av.

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azdā, ascertained; *āstaa*, bone, cf. Pers. dial. *āste*; *bāljsa*, spark, cf. Skr. *bharga*; *grāma*, warm, cf. Av. *garəma*, &c.[1]

Some modifications due to the influence of neighbouring sounds have already been mentioned. The most important one is, however, a change caused by a following *i* or *y*, which palatalize a preceding vowel unless a consonant capable of palatalization intervenes.

The various results of this palatalization will be summarized below, in connexion with *y*, and in this place I shall only mention how *a* is affected.

In some cases we can observe how an accented *a* becomes *ä*, i. e. *i*, if. *i* follows or followed; thus *hämä* < **hami*, to become; *mästa* > **masita*, great; *skyätä* > **satcati*, time. In *bihīyu*, much, cf. Av. *vahyah*, and the uncertain *hudihūna*, belonging to good men, cf. *hudahe*, a good man, a similar change seems to be effected by a following *y*. This modification, however, evidently belongs to an old stage in the development of Saka, and does not play any conspicuous rôle.

There is, on the other hand, a later palatalization, which is of considerable importance, especially in the case of *a*. A following *i* and *y* are anticipated before the intervening consonant or consonants, unless the latter are palatalized, the result being that *a* became *ī*, the regular representative of old *ai*; thus *vīrä* > **upari*, on; *pīttä* > **patati*, falls; *īndä* > **hanti*, are; *tcīra* > **tcarya*, walk, time. This modification does not take place where an intervening consonant can be palatalized, e. g. in *aśtä* > **asti*, is; *daśta* > **dastya*, handy. The only exception known to me is *dīśta* > **dastaya*, in the hand, where it was necessary to prevent confusion with *daśta*, handy.

Where there was a double palatalization, the result was not *ī*, but *ai*; thus *baitti* > **badyati*, is bound; *saittä* > **sadayati*, appears, &c.

It is evident that we here have to do with an anticipation of the *i*-sound, a kind of *i*-epenthesis. Of a different kind is the *ī* which replaces old *a* before guttural fricatives, e. g. in *sīya* > **saχta* > **sak-ta*, known; *padīta* > **padayta* > **padag-ta*, inflamed. Here the fricatives *χ* and *γ* became vocalized as *i*, and this *i* coalesced with the preceding *a* to *ī*.

Also a cerebral *ṣ* exercised an influence on a preceding *a*, which did not, however, become *ī*, but a sound which is rendered *ä*, *i*, *ei*, *e*, and probably was a short *ä* or *e*; thus *ḫeimañä* > **vaṣmani*, goods; *tçeima*, *tçema* > **tcaṣma*, eye; *ḳetä* > **kaṣati*, thinks; *vajsäṭe* > **avatcaṣai*, I behold; *vajsiṣḍe* > **avatcaṣatai*, beholds. In late texts we similarly find *e* for *a* where a following *l* has been dropped before *ys*; thus *ẹysānaa* > *alysānaa*, prince; *ḫeysä* > *balysa*, the Lord. This *l* was evidently a cerebral sound, for we find that *ṣ* was replaced by *l* before certain sounds, as we shall see later on.

Aya became *ī* through *ay*, if the first *a* was stressed; cf. *jsīna* > **jsáyana*, life-time. Words such as *pīri*, side by side with *pyari*, father's; *nīsta* > **niyatta*, refunded, might lead to the conclusion that also *iya* became *ī*. But we also have *nyas*, to keep away from, with *ya* as we should expect for *iya*, and it is, therefore, probable that *pīri* stands for **pítarahya* or even **píϑrah*, and *nīsta* for *ni-ista*. Unaccented *aya* became *ä*, *i*, perhaps through *yi*, e. g. in the common causative suffix;

[1] cf. Hübschmann, Persische Studien, pp. 131 ff.

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cf. *rrījite* > **raitcayatai*, leaves behind; *viśtätä* > **vistayati*, places. Similarly the gen. suffix *ahya* became *ye* under the stress, and *i*, *ä* in unaccented position; thus *ttye* > **táhya*, of that, but *gyastä* > **yáysatahya*, of a god.

Áva becomes *au*, *o*, in final position sometimes shortened to *u*; thus *nau* > **nava*, nine; *naḍaunä* > **nartávanahya*, of a man; *tso*, *tsu* > **tsava*, go. Through *i*-epenthesis this *o* became *ī* or, sometimes, *ai*, *ei*, i. e. perhaps *ü*; thus *tsīmä* > **tsavami*, I go; *tsīyä*, *tsaiyi*, *tseiye* (!) > **tsavati*, goes; *parīti* > **paravati*, orders.

Avá seems to become *va*; thus *vāta* > **avágata*, cognized.

Unaccented *ava* seems to have become *ū*; thus *balysūña*, connected with Bodhi; *gyastūña*, divine; *pihyūna*, blow; *briyūṇa*, lovely, &c.

Also *uva* became *ŭ*; thus *jūtä* > **jyuvati*, lives; *rrundä *ruvantahya*, of a king; *rruśtä* > **ruvat-ti*, kingdom, and also *balysūśti* > **barysavat-ti*, Bodhi, where *avá* became *va* and further *uva*; cf. *hūśtä* > **huvapsati* > **hvapsati*, sleeps; *hūna* > **huvapna* > **hvapna*, dream.

Final *ah* became *ä*, often written *i*; thus *ṣä* > **aiṣah*, that; *hvandä* > **hauṣavantah*, men; *pulsāmä* > **pṛsāmah*, we ask; *dijsi* > **dṛjsah*, wilt take, &c. With a following *ī* this *ä* coalesced to *ī*; thus *ātī* > **āgatah hī*, camest.

Final *am* became *u*; thus *aysu* > **aysam*, I; *gyastu* > **yaysatam*, god (acc.) This *u* coalesces with a preceding *a* to *au*, *o*; thus *hālau*, *hālo* > **ardakam*, quarter. In *ayso* > *aysa ū*, I to you, we have *o* for *u* + *ū* > **uä*.

ā Long *ā* is well preserved, unless it occurs as an unaccented final; thus *bāra*, rain; *hārsta* > **ārusta*, grown; *gyastānu*, of gods; *vasvattāt*, purity; *hā*, to, towards; *ṣā*, she, but *gyasta*, goddess; *haṣṭa*, eight; unstressed *ṣa*, she; *ma*, don't, &c.

Sometimes *ā* seems to become *ū* or *u*. In *ūtca* > **āpatcā*, water, this change may be due to the labial which once followed. Unexplained is the *ū* in forms such as *śśūdasaṃ*, eleventh; *śśūjätä*, each other, where it may represent *ava*, and in *paṃjsūsu*, fifteen; *haṣṭūsu*, eighteen, where we should expect *ā* > *aa*. In *balysūña*, belonging to Bodhi, side by side with *balysāna*, belonging to the Buddha, &c, we have two different suffixes. The same may be the case with *kṣāṇa*, *kṣuṇa*, period, time, and *alysānaa*, *erjhuṇa*, prince, if the latter word, which occurs in an Indian Kharoṣṭhī inscription[1], is the same. There cannot, however, be any doubt that *ā* and *u* before *n* were largely interchangeable in later times, for we find writings such as *rrāndä* for *rrundä*, king's; *kṣāṃdaa* for *kṣundaa*, husband; *mahāsamāṃdrra* for *-samudra*, Ocean[2], &c.

Final *āh* became *e*, which often interchanges with *ä*, *i*; thus *pande*, Av. *pantå̊*, way; *kanthe*, *kanthi* > **kanthāh*, towns, &c.

Final *ām* appears as *o*, or, occasionally, *u*; thus acc. *kantho*, town; gen. pl. *gyastānu*, of gods. In the gen. pl. the *u* perhaps represents pre-Saka *am*.

Before *t* old *ām* becomes *on*; thus *naljsonda* > **niṣjsāmta*, finished; *naunda* > **nāmta*, bow. More uncertain is the *au*, *o* in forms such as *ārautta*, shaken; *pārautta*, supported, attached; *ṣṣotte*,

[1] s. Corpus, p. 61. [2] cf. Bailey, p. 77[1], and s. Hübschmann, Persische Studien, pp. 135f.

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came(?); *ysautta*, exhausted. The last word is evidently connected with Av. *zamb*, so that *autt* is perhaps derived from *ǎmbt*.

Also a preceding *v* may change *ā* to *o*; thus *tcahaura*, *tcahora*, Av. *čaϑwǎro*, four. According to Tedesco[1] the base *haur*, to give, is similarly derived from *adibār*. From the Saka view-point, however, it seems more natural to explain this word as *ha-vār*, cf. the present *heḍä* > **havārati*.

In late texts *au* is often written for *ā* also in other cases; thus *bvaumaa* and *bẓāṃmaya*, possessing knowledge; *kauma* for *kāma*, which, and, inversely, *haudyāṃ* for *haudyau*, with seven, &c.

Also *āyu* and *āva*, *āvä* become *au*, *o*; thus *auṣku*, *oṣku* > **āyuṣkam*, always; *oysa*, care, cf. Av. *ā-yaoz*; *aurgga*, *orga* > **āvarka*, worship; *byaure* > **byāvārai*, are found, from *byāh*, where *h* is derived from a labial fricative, &c. *Uvā* resulted in *ū*; thus *tsūka* > **tsuvāka*, going, and perhaps *gyūna* > **yuvāna*, times.

Through the influence of a following *i* or *y*, *ā* is modified in a similar way as *a*, and becomes *e*; thus *beḍä* > **vārayati*, rains; *bēḍa* > **bāḍaya*, at the time, &c.

Where they were not effected by the accent, old *i* and *ī* are well preserved, *i* being, as we have seen, frequently written *ä*. Thus we have *bisa*, house; *bästa*, split; *aśtä*, is; *brrīyā*, love; *rrīysū*, rice; *strīya*, woman. Before vowels *i*, *ī* become *y*, e. g. in *dātya* > **dātikā*, righteous. With *ä* > **ah*, however, it coalesces to *ī*; *dātī* > *dātikah*. *i, ī, ai*

A following *ṣ* modifies the sound in the same way as in the case of *a*; thus *bäṭa*, *beṭa*, *ḇe* > **viṣa*, poison; *puḫeitä* > **paϑviṣati*, shines.

Saka *ī* is, as we have seen, often a secondary development from *a*, and it is the regular representative of old *ai*. Thus *ī*, just, cf. Skr. *eva*; *hvī*, Av. *χᵛaēδa*, sweat; *sīra*, happy, cf. *śśira*, good. As an unaccented final we find the usual shortening to *i*, *ä*; thus *biśśä*, Av. *vīspe*, all, and also *ttä*, *tti*, Av. *tōi*, they; *mä*, Av. *mē*, *mōi*, me, my, where there was no stress.

This change has evidently passed through the stage *e*, for we find *e*, often interchanging with *ä*, in *ne*, *nä*, Av. *nai*, not; *te* and *tä*, Av. *te*, *tōi*, thee, thy, and regularly in the middle terminations of the pres. *e*, *ä*; thus *bve* > **baudai*, I understand; *ggīhä*, I praise; *äste*, sits; *byehäte*, obtains, &c.

It is perhaps possible to approximately date the change of *e* to *ī*. It seems to be younger than most Skr. loanwords, which are affected by the change; cf. *dīvata*, Skr. *devatā*, goddess; *Jīva*, Skr. *Jeta*, name of a man. Other loanwords, such as *klaiśa*, Skr. *kleśa*, defiling agency, have however preserved a more Sanskritic form, either because they are younger, or because they were little used, a Saka translation, in our case *parrūṣka*, having taken their place.

On the other hand, the word *ǰheniǵa*, which occurs in the Kharoṣṭhī documents from Niya of the 2. and 3. cent. A. D., seems to be identical with Saka *ysīnīya*, entrusted, and to show that old *ai* was then still *e*.

Before *ṣ* this *ī* was shortened, and further, if unaccented, dropped; thus *rräta* > **raiṣa*, a crack; *ṣä* > **aiṣah*, that; *gyastuẓo* > **yaysataiṣuvām*, among gods. Also in the suffix *yau* of the instr. abl. pl. an old *ai* has probably disappeared[2].

[1] BSL, xxv, pp. 54f.

[2] cf. Tedesco, ZII, iv, p. 132.

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We have already seen that a secondary *ai* results from *a* + *y* or *i*. And, generally, *a*, *e* and *o* + *ī* become *ai*; thus *ttai* > *tta ī*, so to him; *mātai* > *māta ī*, his mother; *tcahorai* > *tcahore ī*, four for him; *stunai* > *stuno ī*, a pillar for him. Similarly *a* + *ä* > **ah*, becomes *ai*; e. g. *bārai* > **bārakah*, rider. The frequent suffix *aina*, *ainaa*, which interchanges with *īna*, *īnaa*, evidently has such an origin; cf. *brrītīnaa*, f. *brītaiṃja*, consisting in love; *baśdainaa*, sinful; *dātīnaa*, connected with the law, &c.

u, ū, au The treatment of Iranian *u*, *ū* is parallel to that of *i*, *ī*, and where the latter become *y*, the former become *v*; thus *ustama*, highest, last; *busta*, realized; *nūvara*, fresh, young; *kūra*, wrong; *hārva* > **hārua*, merchants, &c. Of old final *u* there is no certain example. The base *pasu*, small cattle, is inflected as an *a*-base and forms its nom. *pasä*, which may be a later form instead of *pasu*. *Pharu*, much, may be **pharam*.

Ū is often a secondary development of *u* + another sound, e. g. in *hārū* and *hāruvi*, of the merchant; *ūtca* > **āpatcā*, water; *pūra* > **puϑra*, son, &c, and we have seen that *ū* is sometimes used instead of *ā*.

Moreover, *ū* is the regular representative of Aryan *au*; thus *drrūja*, lie, cf. Av. *draoγa*; *pyūṣ* > **apigauṣ*, to hear; *būtte* > **baudatai*, smells; *ggūśta*, Pehl. *gošt*, meat, &c.

Through *i*-epenthesis *ū* becomes *uī*, *vī*; thus *mvīre* > **muδrayāh*, of a coin; *rvīttä* > **raudati*, grows; *haṃbruīttä* > **hamraudati*, heals. Also a dental or guttural fricative seems to effect the same change, and here we also find *ī*, wherefore the actual sound may have been *ü*; thus *gruīcyau*, *grvīcyau*, *grrūcyau*, *grīcyo*, instr. pl. of **grūdacī*, sand; *ttīma*, Av. *taoχma*, seed, cf. *ttumäṣa*, seed-field.

Before *ṣ* we find *ū*, old *au*, treated as old *ai*; thus *näṭa*, *ṇä* > **anauṣa*, nectar; *gya* > **gauṣa*, ear; *hye* > **hauṣavant*, man, &c.

We shall see below that *au* may also be derived from contact between *a* and a labial fricative; cf. *hauda*, Av. *hapta*, seven, and probably *prroda* > **parāvata*, first.

ṛ The old *ṛ*-vowel is represented by *r*, preceded or followed by a short vowel, which is variously coloured by neighbouring sounds. The *r* is treated as an ordinary *r*. There are, however, signs to show that *ṛ* was long felt as a separate phoneme.

In the first place we find *ärä* for *ṛ* in the only example where it became final through the dropping of a following consonant, viz. *ysärä*, Av. *zərəd*, heart. The final *ä* of this word was certainly felt to be the usual termination of the nom. sg., but may originally be due to the existence of a vocalic element also after *r*. In *hatärra*, once; *hatäro*, sometime, Av. *hakərəṭ*, the final syllable represents an additional particle, and this word does not allow any inference as to the nature of *ṛ*.

In *ggarä*, Av. *gairi*, hill, the absence of *i*-epenthesis can be due to the fact that the final vowel was felt as the *ä* of the nom. sg., but also to a difference between *ar* > **ṛr* and ordinary *ar*.

In *pharu*, *pharāka*, much, we likewise have *ar* as the representative of *ṛr*, cf. Skr. *puru*. It is, however, noticeable that *p* has been replaced by *ph*, i. e. probably *f*, which seems to point to an influence exercised by the following *ṛ*. The case may be similar in the unidentified *pharraa*, miserable; *āphir*, to be obstructed, troubled. *Pṛr* seems to have become *phar*, while *pr* regularly became *br*; cf. *brāska* > **praska*, query.

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A similar remark can apparently be made about the treatment of *tr* as compared with *tr*. The latter became *dr*; thus *drrai*, *drai*, Av. *ϑrāyō*, three; the former seems to have become *thr*, i. e. *ϑr*. Leumann[1] has drawn attention to the base *thaltc* > **thark*, to turn, to pain, which he explains as a variant *tvark* of a base *tark*. The past part. of this base is *thrrīya* > **thṛk-ta*, where the fricative *th* may be of the same kind as *ph* in the above examples, being later on transferred to the present. We should again have to assume a pronunciation of *ri* > *ṛ* different from that of old *ri*.

The treatment of *kṛ* also seems to point in the same direction. The word *kṛṅga*, *krriṃga*, cock, must be left out of consideration as onomatopoetic. More important is *krrīsāmata*, sounding, playing, formed from the inch. **krrīs* > **kṛtc-s* of the base *kaltc* > **kark*, where the onomatopoetic origin could hardly influence the form. *Krrīs* presupposes a pronunciation **kärīs*, because *kr* becomes *gr*, i. e. *γr*; e. g. *grata*, Av. *χratu*, wisdom.

Finally, the floating character, with the vocalic element sometimes preceding and sometimes following after *r*, may be interpreted as pointing to a separate phoneme, perhaps a *r* preceded and followed by a short vocalic element, which generally resulted in *r* either preceded or followed by a vowel. That the nature of the sound was still floating at a comparatively late date can be inferred from forms such as *därysde* > **dṛjsatai*, holds, for else *r* must have become *l* before *ys*.

It is not, however, possible to arrive at certainty, and we cannot do more than follow the treatment of the sound in various positions.

Initial *ṛ* has only been traced in *ula*, Av. *ərəδwa*, upright, where we have *ur* for *ṛ*, probably on account of the *v* which once followed. Words such as *riṣaya*, a *ṛṣi*; *riṃcha*, bear, and *hurā*. the *ūrṇā*, are loanwords; *arra*, sin, is perhaps **arna* and not exactly corresponding to Skr. *ṛṇa*; *āljsata*, silver, cannot, on account of *js*, be directly identified with Av. *ərəzata*, but may represent a contamination of this word and the base occurring in Pers. *arzīz*, tin, lead.

Antevocalic *ṛ* becomes *ar* as in Avestan; thus *ggarä*, Av. *gairi*, hill; *pharu*, *pharāka*, much, cf. Skr. *puru*; *pharraa*, miserable, cf. *āphirāre* > **āpṛyārai* (?), are obstructed.

In other positions the treatment is as follows.

The form *rä*, *ri* is common in verbal bases ending in an old guttural; thus *dṛysde* > **dṛjsatai*, holds, for which we also find *diysde*, and, with later transposition *dirysde*, past part. *dṛta*, *drraita*, *drreita*, i. e. **drīta*, and, in unaccented position, *vadṛta*, i. e. **vadrita*; *haṃgrrīya* > **hamgṛk-ta*, gathered, &c. In *spätaa* > **spṛg-táka*, the *r*-element has become so weak that it was no more felt as existent; cf. the form *diysde* above. Also in the past part. of the base *pṛs*, to ask, we find *ṛ* represented by *r* + vowel, and here the vowel is *a*; thus *brraṣṭa*, cf. Av. *paršta*. The same is the case before *ẓ* in *bṛhaña*, back, or, mane, cf. Pashto *wraž*.

The most usual development, however, is for *ṛ* to become *är*, or *ar* before *n*, and *ur* after labial sounds; thus *yäḍa* > **kärta* > **kṛta*, done; *patälttä* > **apakṛtati*, cuts; *ttarra*, cf. Skr. *tṛṇa*, grass; *ysīrra* > **ysarnya* > **ysṛnya*, golden; *purra* > **pṛnā*, the moon; *pulsīmä* > **pṛsami*, I ask, &c.

There are exceptions to the rules indicated above. In *birgga*, Av. *vəhrka*, wolf, the *i*-timbre

[1] N 78.

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may be due to the following *k* or to the influence of a fem. corresponding to Skr. *vṛkī*. *Vala*, rose, may be borrowed from Pehl. *vala*, which, in its turn, can very well represent the guṇa stage, just as Pers. *gul*[1]. Bailey[2] explains *vilaka* as derived from *vala*, and if such is the case, we may compare *spātaa* mentioned above. In *hvaḍa*, eaten; *tvaḍa*, honoured, we perhaps have to do with bisyllabic bases. Of the base *kar* we usually have the past part. *yäḍa*, but sometimes *yuḍa*, with the *u* which is often met with in this base[3] The *i* in *mīḍe*, dies, *märāri*, die, is due to the influence of the following *y*. The forms *ysurra*, anger; *ysurga*, angry; *tturra*, mouth-opening, are unexplained, and *sata*, risen, as compared with *sarb*, to rise, may be compared with Parachi forms such as *ghīt*, seized, &c[4].

Where a comparison with other languages makes us think of a long *ṛ*-vowel, we regularly find *ar*; thus *baṣṭarrda* > **vistṝnta*, spread; *dāra*, Av. *darəγa*, long; *pāḍa*, cf. Av. *pərəna*, Skr. *pūrṇa*, filled; *ysāḍa*, Av. *zarəta*, aged, &c, the last three with compensatory lengthening. The latter is regularly absent in unaccented position after the stress; e. g. *haṃbaḍa*, filled; *kamala*, Av. *kamərəδa*, head, &c. In *ysīḍaa*, aged, we apparently have the accented *aka*-suffix.

prothetic *h* As in other Iranian languages[5] we find many examples of a prothetic *h*; thus *hā*, Av. *ā*, towards; *hālaa*, cf. Av. *arəδa*, quarter; *haṃguṣṭa* and *aṃguṣṭa*, finger; *haṃdrri*, Av. *antarə*, between; *hana*, Av. *anda*, blind; *haṣṭa*, Av. *ašta*, eight; *haysga*, nose, according to Barth., i, 43, connected with Pehl. *azg*, branch; *hätä* > **iṣati*, sends; *huṣṭä* > **ukṣati*, grows, &c.

nasalization In later texts we frequently find a nasalization of vowels before nasals[6]; thus *maṃmä*, my; *Buluṃni*, Nepalese; *ḫaysūṃña*, connected with Bodhi; *brūṃñāṃma*, splendour, &c.

SAKA CONSONANTS.

According to Hübschmann[7] the Iranian consonant system comprised the following sounds: *k, g, χ, γ; č, ǰ; t, d, ϑ, δ; p, b, f, w; n, m; y, r, v; s, ś, ṣ, z, ź, ẓ; h.*

All these sounds can be traced in Saka, as will be seen in the following pages. Before entering on their history it will, however, be advisable to mention some general features.

Every final consonant is dropped; thus *ysärä*, Av. *zərəd*; *hatära*, Av. *hakərəṭ*, once; *halci* >**ardacit*, somewhere, &c. As short final vowels are not dropped, if we abstract from such sounds after *n* in later texts, no Saka word can, as a rule, end in a consonant.

Voiceless sounds are voiced after a nasal, after *r*, and between vowels; thus *saṃgga*, Sogd. *snk*, stone; *īndä* > **hanti*, are; *birgga* > **vṛka*, wolf; *tcārba* > **tcarpa*, fat; *māta*, i. e. *māda*, Av. *mātā*, mother, &c. In compounds, where the simplex was apt to exercise its influence, the voicing is sometimes discarded; thus *attarandara*, a non-body; *apārāṃma*, a non-*pāramitā*, side by side with *avajsama*, non-*pajsama*, disrespect; *avamāta*, non measured, &c.

[1] cf. *gurāz*, boar; *gurz*, thunderbolt.
[2] p. 61.
[3] cf. Barth., vi, pp. 25f.
[4] cf. Morgenstierne, l. c., p. 38.
[5] cf. Barth., i, pp. 42ff.
[6] cf. L p. 59.
[7] Persische Studien, p. 114.

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An intervening guttural or labial fricative does not prevent this voicing; cf. *sūta*, i. e. *sūda* > **suχta*, burnt; *suti*, Av. *supti*, shoulder, &c.

The voicing is younger than the dropping of an unstressed penultimate. For in the secondary contact thus created a voiced stop loses its voice before a voiceless one; thus *būtte* > **baudatai*, smells; *rvīttä* > **raudati*, grows. Stops and voiceless sounds prevent the voicing, and a voiced sibilant voices a following stop; thus *āca* > **āgatacī*, avenue; *ūtca* > **āpatcā*, water; *vajsiṣḍe* > **avatcaẓatai*, sees; *bärīysde* > **viraiysatai*, trembles; *dṛysde* > **dṛjsatai*, holds, but *pasūste* > **pasautcatai*, is inflamed. The word *gyasta*, Av. *yazata*, god, must have lost its penultima before this last rule began to work.

If therefore a voiced sound appears in the interior of a word, a stop cannot have preceded it, and, on the other hand, an intervocalic voiceless stop shows that it was once preceded by a stop. Thus *byāji* in *maṃ ri būḍa ysīri byāji* can hardly be an adj. formed from *byāta*, memory[1], but is rather nom. pl. of *byāṃja*, section; and *patco*, after, is **pastcām*; *tcarka*, young woman **tcaratikā*, &c.

Iranian *k* is preserved as *k* when it was initial or preceded by a *s*-sound; thus *kāma*, Av. *katāma*, which; *kantha*, Sogd. *knδ*, town; *skuta*, touch; *ṣkauṅgya*, cf. Sogd. *'šk'np*, component element. *k*, *g*, *χ*

After *n* and *r* it became *g*, in good texts usually written *gg*; thus *saṃgga*, Sogd. *snk*, stone; *birgga* > **vṛka*, wolf. It is occasionally written *g*; thus *dīraṃgāra* and *dīraṃggāra*, evildoer; *aurgga* and *orga*, worship, but we have no reason for thinking that there was a tendency towards fricative pronunciation. If *bāggara*, leaf, is identical with Av. *varəka*, we have a transposition of *rgg* to *ggr*, with an anaptyctic *a*. In secondary contact *k* seems to remain; thus *śśärku* > **śirakam*, well.

Between vowels we sometimes find *g*, e. g. *ārragäḍa*, evildoer, but usually hiatus consonants such as *g*, *t*, *y*, or other signs of hiatus; thus *agāṣṭa* and *atāṣṭa*, unthought; *hatāra*, Av. *hakərət*, once; *śśäratarana* and, by haplology, *śśärana*, well-doer, friend; *oṣarana*, evildoer; *parrīta* and *parrīya*, salvation, &c.

The same change is found when *k* was initial in enclitic words. Such was frequently the case with the base *kar*, to do, where the enclitic forms beginning with *g*, *t*, or, usually, *y* have been generalized; cf. *pyūṣṭu yīndä*, makes heard, hears; *śśiru guḍu gīndä*, or, *yuḍu īndä*, does good; *hvatu tīndä*, says, &c. The old *k* is only found in derivatives such as *kīra* > **karya*, work; *käḍägāna*, *käḍätāna* > **kṛtakāna*, sin, with svarabhakti *ä* between *ḍ* and the hiatus consonant. In the same way we find *ttarandaru guhei*, body hurts, where the Tibetan has *gnod-sems-bskyed-pa*, wants to injure. Here *guhei* seems to be enclitic for *kuhei* > **kauṣati*. Similarly the pronoun *kāma*, which, sometimes occurs as *gāma*, i. e. *γāma*.

This modification is younger than other changes, such as the dropping of a short penultima, for *k* remains as *k* in secondary contact with a preceding stop or voiceless *s*-sound; thus *haṃtharka* < **haṃtharkaka*, scorching pain; *puka* > **padaka*, passus, foot; *āṣka* > **asruka*, tear, &c.

The diminutive suffix *aka*, probably accented *áka*, remained as a living element, and the *k* is preserved in words such as *basaka*, little child; *malysaka*, treasurer; *spyaka*, flower, &c. Also here,

[1] Bailey, p. 77.

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however, we find the usual change; thus *purata*, little son; *spyai* (nom.), flower, and the common suffix *aa*, e. g. in *alysānaa*, prince, must have developed in this way. Also the frequent suffixes *ika*, *uka*, which always have the forms *ia*, *ua*, seem to have been stressed on the first syllable.

Iranian *g* is preserved as a voiced stop when initial or preceded by a sibilant; thus *ggarä*, Av. *gairi*, hill; *ggūśta*, Pehl. *gošt*, meat; *haysga*, nose.

The same is apparently the case after *n*, cf. *aṃguṣṭa*, finger. The word *āṣṭī* > **aṃguṣṭika*, thumb, owes the disappearance of *g* to the absence of stress.

After *r* the *g* became a fricative, and finally disappeared; thus *mura* > **mṛga*, Av. *mərəγa*, bird; *dāra*, Av. *darəγa*, long; *sarau*, Sogd. *šrγw*, lion.

Intervocalic *g* has always disappeared, evidently through *γ;* thus *dai* > **dāgah*, fire; *āta* > **āgata*, come; *nyūva* > **niyauga*, instigation, unless this word is borrowed from Skr. If the corrupt *nahaṃryūṃna*, which translates Skr. *krīḍā*, play, sport, is connected with Sogd. *nγr'y*, to celebrate, the *h* seems to be a hiatus consonant.

Before *r* and *v* both initial *k* and *g* seem to become *γ*, written *g;* thus *grata*, Av. *χratu*, wisdom; *guve*, cf. Av. *kva*, where; *gvach*, to be digested; *grāma*, Av. *garəma*, warm; *gruīkya* > **grūdacī*, sand, cf. Lith. *grúdas; gvāra*, essence; *gvīra*, you may take, but *ggūvāṃdä*, they brought[1]. The base contained in *grrūśtä*, calls, *ggurṣṭe*, called, is perhaps connected with Av. *χraos*, but seems to have an initial *g*. It has already been stated that *kṛ* appears as *kṛ*, *krri*. Intervocalic *kr* appears as *r;* thus *surunda*, red-lotus pond (?), cf. Av. *suχra; kara*, circle, cf. Av. *čaχra*.

Before *t* both *k* and *g* seem to have become *γ*, which was further vocalized and coalesced with a preceding *a* and *i* to *ī*, with *u* to *ū;* thus *sīya* > **sak-ta*, known; *padīta* > **padag-ta*, ignited; *rrīya* > **rik-ta*, left; *drraita*, *dṛta* > **dṛg-ta*, held; *sūta* > **suk-ta*, burnt. In *dvara* > **duγtára*, daughter, the shortening is of the same kind as has been mentioned under the head of accentuation. In *thatau* > **tak-takam*, quickly, the fricative sound has been transferred to the initial, just as in *haṃthrrīya* < **haṃtṛk-ta*, scorched. In the same way initial *k* has become a fricative through transference from a following fricative in *khu*, *kho*, i. e. *χu*, *χo*, Av. *kaϑăm*.

Before *m* I only know one example, viz. *ttīma*, Av. *taoχma*, seed. Here the old *k* has been treated as before *t*, changing the preceding *ū* < *au* to *ī*.

Most of these changes are well known from other Iranian tongues. Saka also to a great extent agrees with connected languages in the treatment of Ind. Eur. velar *ks*.

As an initial it is often written *kṣ* as in Skr.; thus *kṣei*, *kṣäṭä*, Av. *χšvaš*, six; *kṣīra* < **kṣatrya*, country, &c, and so also in the compound verb *ākṣū*, past *ākṣutte*, to begin, cf. Pers. *āšuftan*, Sogd. *'βš'wnp*. *Kṣundaa*, husband, may be connected with Pehl. *šūδ* and further with Av. *fšuyant*, peasant, householder[2].

It is probable that *kṣ* stands for *χṣ*, and, as in other Iranian languages, the sound tended to become, and in many words became, *ṣ*, written *ṣṣ;* thus *ṣṣava*, Av. *χšap*, night; *ṣṣau*, cf. Sogd. *'γš'ywan*, chief.

[1] cf. Bailey, p. 82.

[2] cf. Morgenstierne, l. c. p. 298.

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This is the rule in intervocalic position and before consonants, where then *ṣ* would naturally disappear before voiced sounds; thus *āṣṣeina*, cf. Av. *aχšaēna*, blue; *huṣṣo* < **ukṣām*, increasingly; *hvāṣṣaka* > **hvavakṣaka*, self-growing; *huṣṭi* > **ukṣati*, grows; *auṣṭe* > *āvakṣati*, is angry, inimical; *rrūnatāt* > **raukṣnatāt*, splendour, &c. Without any analogy is the loss of the cerebral articulation in the late and corrupt *sparakṣaṣṭa*, sixty-six, &c, as compared with the older *kṣeivarānotä*, ninety-six. Here apparently **kṣeipáre* has become **ṣpáre* and further **spáre*.

As an initial the old fricative *χ*, which was not the result of contact between *k* or *g* and a following sound, appears as *kh*, i. e. evidently *χ*; thus *khāha*, Av. *χå*, Sogd. *γ'γ*, well; *khanaa*, smile, cf. Sogd. *γnt*; *khara*, Av. *χara*, donkey.

The same sound is evidently intended in *haṃkhīysa*, enumeration; *haṃkhāṣṭa*, enumerated, cf. Av. *ahąχšta*.

Between vowels this *kh* becomes *h*; thus *khāha*, well; *bihaṃtte*, smiles; *muhu*, *mahu*, Sogd. *m'γw*, we.

As in other Aryan languages there is an interchange between *k*, *g* and the corresponding palatals *č*, *ǰ* *č*, *ǰ*, in Saka written *ky* or *c*, *gy* or *j*, respectively.

In Saka we can observe how the palatals also result from a secondary contact between gutturals and *y*. Thus the gen. of *jiṅga* > **jinakā*, suppression, is *jägye*, i. e. *jingye* > **jinakayāh*; the rel. inter. pronoun is *kye*, *ce* > **kahya*, &c. As we have already seen, *ky* and *c*, *gy* and *j*, respectively, are generally used indiscriminately. Later texts prefer *c*, *j*.

Iranian *č*, *ǰ* are preserved as *c*, *j*, respectively, interchanging in the usual way, only if *i*, *y* or *v* followed; thus *ci* > **cit* in *halci* > **ardacit*, somewhere; *jändä* > **jinati*, overpowers; *sājīndi* > **sācayanti*, they learn; *vasūjäte* > **avasaucayatai*, purifies; *buljīmä* > **bṛjayami*, I extoll; *haṃju*, cf. Av. *hąmci*, together; *canda*, cf. Av. *cvant*, how great.

The frequent suffix *ca (kya)*, *ja (gya)*, represents old *cī*, gen. *cyāh*; thus *gruīkya* > **grūdacī*, sand; *hīsca* > **hīsacī*, coming, &c, with regular voiceless palatal in secondary contact with a voiceless sound; *mūrīṃgya* < **mūrīnacī*, consisting in coins (f.); *alysāṃgya*, princess; *haṃkhīysja*, enumeration (from *haṃkhīysa)*, with regular voicing.

Also the preverb *pati* or *patiš*, Sogd. *pč*, seems to preserve the old palatals, though the examples are not certain; cf. *pakyaḍa*, which translates Skr. *paryāya* and means 'way', 'manner', and may be **paticṛta*; *pagyāys*, to acquire, which may be connected with Sogd. *pčγ'z*, in which case the *γ* of this base cannot be old *h*; *pajarūna*, blame, from *patigṛ* (?); *pajusta*, covered (?), cf. Pashto *āγustəl*, &c. Unexplained are *bajaitti*, is dissolved (?); *bajāṣṣa*, sound; *bajauttu*, exhausted (?).

Else the old palatals regularly become *tc*, *js*, i. e. *ts*, *dz*, respectively, with the usual interchange between the voiceless and voiced sounds; thus *tçeima*, eye; *tcārba*, fat; *jsanīndä*, they slay; *jsīna*, life-time; *rräjsaa* > **ritcaka*, sharp; *paṃjsa* > **pantca*, five; *āljsīndi* > **artcayanti*, they sing, &c. The absence of voicing in forms such as *pātco* > **pastcām*, behind, after; *nitcan*, to break off, cf. Av. *sčand*; *ūtca* > **āpatcā*, water, &c, is regular, being due to the preceding voiceless sound. The unidentified *bitcūśśä*, thou adornest, probably has a similar explanation, and forms such as *vajäṭe*, I see; *vatciṣḍe*, *vajiṣḍe* instead of the regular *vajsiṣḍe*, sees, are mere slips.

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In secondary contact with following consonants *tc*, *js* are reduced to *s*, *ys*, respectively; thus *rräsca* > **rrätcacī*, sharp (f.); *pusparebästä* > **pantcapare-*, twenty-five; *pasūste* > **pasautcatai*, is inflamed; *vasus* > **avasutc-s*, to become pure; *drysde* > **dṛjsatai*, holds, &c.

The apparent disappearane of initial *tc* in the enclitic particle corresponding to Av. *ča*, and, in *hā ta vā ta*, where *t* is hiatus consonant, is quite isolated and the explanation of the word uncertain.

Aryan *čy* appears as *ts*, i. e. probably *tsy*, both as initial and between vowels; thus *tsāta*, Av. *šyāta*, well off; *tsu*, Avestan *šyav*, to go; *vatsu*, to descend; *naltsu*, to go down; *patätsā*, to rejoice at. As in Pashto the base *čyu* also seems to have had the form *ciyu*, and we therefore find *bijevanda* > **viciyāvayanta*, dispersing, and perhaps *ājum* > **āciyum*, to guide, to lead, if *j* is not here simply intervocalic voiced *ts*.

In *haṃtsa*, together with; *pyaṃtsa* > **apihaṃtsa* (?), in front, before; *pyaṃtsāṣṭä*, once miswritten *pichaṣṭä*, in the place in front, in future; *ggaṃtsa*, loc. *ggaṃcha*, which according to Leumann means 'pit', the origin of *ṃts* is unknown. *Haṃtsa* might be *ham* + *sa*, and *sa* belong to the base in Av. *sar*, a union, Pashto *sara*, together with, cf. Sogd *s'r*, *s'*, or it contains *haṃju*, Av. *hąmci* + *a*.

The result of palatalization of *ts* is *ch*, to judge from the loc. *ggaṃcha*, in the pit. Similarly we have *vachāka*, used to translate Skr. *avagamaka*, making known, which seems to be an *āka-* derivative from a causative of *vatsu*, to descend. It is possible that *ch* has a similar origin in words such as *āchaa*, disease; *avachauda*, which according to Leumann means 'illimited'. It is used side by side with *avarrūṣka*, free from passion *(kleśa)*, wherefore *pachauda* perhaps means something corresponding to *kleśa*, e. g. the second cause of phenomenal life, the biotic force, in which case we might think of connexion with Av. *šyaoϑana*. The *ch* in *pachīys*, to be called, *pachīś*, to call, is perhaps the palatal sound corresponding to the *kh* in *haṃkhīysa*, enumeration, due to the prefix *pati*, and words such as *vyach*, to conceive (?); *gvach*, pres. 3 middle *gvaśte*, to be digested; *nächo*, protection (?), are not clear to me. The form *gvaśte* from *gvach* is of interest, because it shows that the sound of *ch* was, to all practical purposes, *t* + *ś*, the reduction of *ch* to *ś* being exactly parallel to that of *tc* to *s*.

t Initial *t* is preserved as a voiceless stop, written *tt;* thus *ttä* > **tai*, they; *ttīma*, Av. *taoχma*, seed.

After *n* and *r*, *t* became *d*, and *rd* later became *ḍ*, i. e. perhaps a cerebral *r*, as mentioned above; thus *īndä* > **hanti*, are; *ysānde* > **ysānatai*, knows; *padanda* > **padamta*, built; *yiḍa* > **kṛta*, done; *hvīḍä* > **hvarati*, eats, &c, but *patälttä* > **apakṛtati*, cuts off, because the short penultima was dropped before *rt* became *ḍ*. After *rr* > *rn*, *t* is treated as after *n;* thus *baṣṭarrda* > **vistṛnta*, strewn; *purrda* > **pṛnta*, overcome.

Intervocalic *t* became *d*, written *t*, and this *d* disappeared at an early date, but was frequently retained in writing or replaced by other hiatus consonants; thus *bāta* > **vāta*, wind; *päte* and *pye* > **pitāh*, father; *sate* and *se*, hundreds; *byehäte* and *byehe*, obtains; *dharmaha*, Skr. *dharmatā*, the absolute essence, &c.

It is then intelligible that *t* has become the most common hiatus consonant; thus *hatära* >

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**hakṛt*, once; *atīsandaa* > **aīsandaa*, not returning, &c, and, in the case of secondary, mostly metrical, lengthening of certain syllables, *dātākṣiṇya*, *dākṣiṇya*, worthy; *hvatandä* for *hyandä*, men; *dätändete* for *dätändä*, they saw; *viysäte* for *viysä*, lotus.

In late reduplicated forms such as *didaṃda*, so great, from *ttanda; didira*, such, from *ttära*, intervocalic *t* seems to have become *δ*, and this fricative sound has also been transferred to the initial.

The suffixes *tāt*, *tara* and *tama* have remained as living formatives, and we therefore find forms such as *hajvattāt*, wisdom; *pīrmāttara*, *-ttama*, higher, highest, side by side with *ttāḍāt* > **ttāratāt*, darkness; *buḍaru* > **burutaram*, more, &c.

Old *t* also remained as *t* after voiceless *s*-sounds. After *ṣ*, however, *ṭ* was written, and perhaps pronounced, *ṭ*, though it seems more probable that we only have to do with an orthographic convention. Thus *sta*, you are; *āste*, sits; *ṣṭāre* > **hiṣṭārai*, they stand; *huṣṭä* > **ukṣati*, grows; *pulśtä* > **pṛsati*, asks; *pasūste* > **pasautcatai*, burns, &c.

Also after voiced *s*-sounds *t* remained in old contact, the *s*-sound becoming a voiceless cerebral as in connected languages; thus *biraṣṭa* >**virays-ta*, extended; *rräṣṭa* >**riys-ta*, licked. In secondary contact, on the other hand, the *s*-sound remains voiced, and the following *t* also becomes voiced, unless *-ẓ-* > *-ṣ-* disappeared under the influence of a palatalizing *i*; thus *bärīysde* > **viraiysatai*, trembles; *nimalśdä* > **nimarysati*, rubs; *dṛysde* > **dṛjsatai*, holds; *pyūṣḍe* > **apigauẓatai*, hears, but *häṭä* > **iẓati*, sends. The word *gyasta* > **yaysata*, god, must have lost its penultima after the time when *yst* regularly became *ṣṭ*, but before *ys* in secondary contact changed *t* to *d*.

After other consonants the treatment of *t* depended on the nature of the preceding sound.

Gutturals and labials became fricatives. The guttural fricative coalesced with the preceding vowel, and *t* was treated as intervocalic; thus *sīya* > **sak-ta*, learnt; *rrīya* > **rik-ta*, left; *sūta* > **suk-ta*, burnt. The labial fricative was merged in a preceding *u*, e. g. in *suti* > **supti*, shoulder, and, if *a* preceded, it coalesced with *a* to *au*, *o*, and, at the same time, transferred the fricative pronunciation to the following dental, which became *δ*, written *d;* thus *hauda*, **hapta*, seven; *ustoda* > **ustap-ta*, heated. Also *au* > **ăva* seems to have effected the same change in secondary contact; cf. *prrauda*, *prroda*, first, if this represents **parāvata*. But if the vowel was subject to *i*-epenthesis the treatment is different, e. g. in *tsītä* > **tsavati*, goes.

Dental stops become *s* in old, and *t* in secondary contact with *t;* thus *pasta* > **pat-ta*, fallen; *hastama* > **hat-tama*, best; *basta* > **bad-ta*, bound; *bista* > **bid-ta*, pierced; *pīttä* > **patati*, falls; *saittä* > **sadayati*, seems; *būtte* > **baudatai*, smells. The same is the case with the fricative *ϑ;* thus *hamästa* > **hamiϑ-ta*, changed; *hamättä* > **hamiϑati*, changes.

The form *bihaṃtte* > **viχandte*, smiled, is probably a denominative, cf. *khanaa*, smile. The different treatment of *d* before *t* is perhaps due to the preceding *n*. A similar explanation is perhaps possible in the case of the unexplained words *ākṣutta*, begun; *ārautta*, shaken; *pārautta*, supported; *ṣṣotte*, came; *ysautta*, annihilated, where *tt* may stand for *mbt*.

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Occasionally, and especially in late texts, we find a cerebralization of *nd* > *nt* in *hyaṇḍä*, usually *hyandä* > **hauṣavantah*, men, &c., where an old *ṣ* preceded.

In anteconsonantic position *t* usually became a fricative, if we abstract from the common Iranian change of Aryan *ts* > *s*, e. g. in *basaka* > **vatsaka*, calf; *us* > **uts*, up, and, before voiced sounds, *uys*; cf. *uysäna*, exhaling[1]; *uysdi*, to see up; *uysnora*, being, cf. Pehl. *jānwar*, &c.

Old *ty* is found in *haṭhṭha* > **haϑyā*, truth, *ggāṭhaa*, i. e. probably **gāϑyaka*, a lay-worshipper, where it is represented by *ṭh*, *ṭhṭh*, and in *däda*, *dädda*, third, where *d*, *dd* is used. I have already stated my reasons for thinking that *ṭh* here signifies a palatalized dental fricative. The doubling of *ṭh* in old texts in *haṭhṭha* makes it probable that it was voiceless. In a late text we find an unidentified *haitha*, which may represent another attempt at marking the sound. In *däda*, *dädda*, third, the occasional writing with *dd* cannot apparently be taken to show that the sound was the dental stop *d*. The comparison of *haṭhṭha* leads us to think of a voiced fricative *δ*, and the apparent absence of patalization may be due to the fact that *i* preceded.

Initial *tr* becomes *dr*, *drr*, i. e. *δr;* thus *drrai*, *drai* > **trayah*, three; *drrātaa* > **trāhaka*, afraid, &c. In *dirsä*, Av. *ϑrisat*, thirty, the *r* has been transposed at a time when *rs* did not become *ls*, and in *dädä*, third, it has been suppressed as in *diysde*, side by side with *dṛysde*, *därysde*, holds.

In secondary contact *tr* remains as *ttr*; thus *ttrāma* > **ttäratāma*, such; *ttrāmäte* > **atirāmatai*, goes across, &c. Occasional writings such as *trāmäte*, if they are not slips, point to a tendency to voice the *t*. In late texts we find writings such as *drāma*, *didrrāma*, such, which point to a fricative *δ*. The initial, reduplicated, *d* in the latter form, points to a transfer of the fricative to a preceding stop.

In intervocalic position *δr* > *tr* became *r*; thus *kṣīra* > **kṣatrya*, country; *ttāra*, Av. *tąϑra*, darkness; *pūra* > **putra*, son; *mara* > **imatra*, here.

Old *tv* became *th*, i. e. *ϑ*, when initial, and *h* between vowels; thus *thu* > **tv-am*, thou; *tcahaure*, Av. *čaϑwārō*, four; *haṃbrīhi* > **hamraitvayai*, cf. Av. *raēϑwa*, I share. The absence of stress led to the disappearance of this *h* in compounds such as *tcūrama*, fourth; *tcūrasalāva*, a four-saying; *rravyipata*, cf. Av. *rapiϑwa*, the south.

In secondary contact *tv* became *tv*, i. e. *dv;* thus *tvar* > **ativar*, to worship; *tvāyä* > **ativādah*, lead across; *tvī* > **tava-ī*, thy.

d Initial Iranian *d* appears as *d*, i. e. *δ*; thus *dajs*, to burn; *dāta*, law; *duma*, smoke. In *dasta*, Av. *zasta*, hand, *z* has become *d* through dissimilation[2]. As a stop *d* only remains after voiced *s*-sounds, being written, and perhaps pronounced, *ḍ* after the celebral *ẓ*; thus *urmaysde*, sun; *āysda*, ascertainment; *baśdā* > **baysdayakā*, sin; *mäṣḍāna*, *mäḍāna*, O merciful one.

Between vowels *d* disappears, but is sometimes retained in writing or replaced by hiatus consonants such as *h* or the subscript demicircle; thus *ka*, *kā*, Av. *kadā*, when; *ḇū* > **bauda*, odour; *bve* > **budai*, I understand; *hyī* > **hvaida*, sweat; *parāha* > **parāda*, morality; *paduā*, *pyo*, *pyā*,

[1] cf. Bailey, p. 64[1].

[2] s. Morgenstierne, Etymological Vocabulary of Pashto, s. v. *lās*

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ṭo, ṭā, at, on, the feet, &c. Its influence is felt in the absence of voice in following consonants, e. g. *ggruīkya* > **grūdacī*, grit; *rvīttä* > **raudati*, grows, &c.

D coalesces with a preceding *n* to *n;* thus *hana* > **anda*, blind; *bañite* > **bandayatai*, binds. As already stated, *n* > *nd* + *t* becomes *nt*, written *ntt*, and not *nd* or *nst*; thus *bihaṃtte*, smiled, from the base *χand* in *khanaa*, smile.

After *r* a fricative *δ* was developed, and *rδ* became *l;* thus *kamala*, Av. *kamərəδa*, head; *hālaa*, cf. Av. *arəδa*, quarter; *päṣkala* > **apiṣkarda*, section, form, &c. In contact with a following consonant the old *d* made its influence felt in the usual way; thus *halci* > **ardacit*, somewhere; *avāskälsta*, unformed.

Before consonants, with the exception of *t*, where *d* became *s* and *nd* became *nt*, a fricative was developed, which coalesced with a following *n* to *n;* thus *buna* > **budna*, bottom.

Dy becomes *y;* thus *myāna*, Av. *maiδyāna*, middle; *ttrāyäte* > **atirādayatai*, saves; *bāyīndä* > **vādayanti*, bring.

Initial *dr* appears as *dr*, i. e. *δr*, and intervocalic *dr* as *r;* thus *drrūja*, lie, cf. Av. *draoγa; drūṇaa*, wealthy, cf. Av. *draonah; mūra* > **mudrā*, seal, coin; *ūra* > **udara*, stomach.

For *dv* we find *duv*, *dv* in *duva*, *dva*, two; *duiṣṭä*, violates. The unidentified and probably corrupt forms *atvaśte* and *debīśa* may be related to Sogd. *δβz*, hunger, *'tβẓ'mwrt'k*, famine. Unexplained is the *ś*, i. e. *ź*, and *j* in *śäta*, second; *śśūjäta*, each other. Perhaps **dvita* became **dvyita* < **dźita*, cf. Pers. *ǰān* < *vyāna*. In *ula*, Av. *ərəδwa*, the *v* has been merged in the preceding vowel.

A dental fricative *ϑ* has, as we have seen, been developed from old *tv*. An initial *th*, i. e. *ϑ*, is also found in some words where we cannot think of such an origin. In the base *thaṃjs*, to pull out, with the compound *pathaṃjs*, we evidently have an old *ϑ*, cf. Av. *ϑang*[1]. Another base which seems to begin with *th*, i. e. *ϑ*, occurs in *thargga*, pain; *haṃthrrīya*, scorched; *naṣṭhrrīta*, turned, twisted; *nihaljīndä*, they crush, &c. Leumann[2] thinks of a base *tvark*, which he takes to be a doublet of *tark*, cf. Lat. *torqueo*. As mentioned above, *tr* seems to have become *ϑri*, and there is, moreover, a tendency to transfer the fricative articulation of a postvocalic sound to an initial stop preceding the vowel. Thus **kaϑam* becomes *khu*, i. e. *χu*, and the past part. of a base *tark* would become *thrrīya* > **trk-ta*. It is therefore perhaps more likely that the initial *th* has thence been generalized. Another example of the same change is *thatau* > **taχtakam*, quickly; cf. also *thauna* < **tafna*, cloth.

I have not found other examples of initial *th*, if I abstract from the unidentified *thaṃga* in some late documents.

Between vowels *ϑ* becomes *h;* thus *ggāha*, Av. *gāϑā*, stanza; *hamīhäte* > **hamaiϑayatai*, changes; *hvāha* > **hupāϑa*, broad; *pūha*, Av. *puχδa*, fifth. It is preserved after *n*, and *rth* becomes *l;* thus *kantha*, town; *ysantha*, Av. *ząϑa*, birth; *hamāla*, Pers. *hamāl*, associate, comrade; *lāstana*, cf. Av. *arəϑa*, quarrel. In contact with *t*, it is treated as *t*, as mentioned above. The only example of *ϑ* + *y* seems to be *hīvī*, f. *hīvya*, own, corresponding to Av. *χvaēpaiϑya*, Sogd. *γypδ*.

[1] s. Hübschmann, Persische Studien, p. 10. [2] N. 78.

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p Iranian *p* remains as a voiceless stop when initial and when *s* preceded; thus *paṃjsa*, five; *pīttä* > * *patati*, falls; *spāśśare* > **spasyārai*, they see; *haṣpalgya* > **hasparjsaya*, cause to blossom.

Intervocalic *p* regularly becomes *v*; thus *nuva*, behind, cf. Old Pers. *nipadiy*; *ttavaa* > **tapaka*, feverish, &c. This modification is later than the disappearance of unaccented vowels; cf. *pyūṣḍe* > **apigauṣatai*, hears; *ūtca* > **āpatcā*, water; *pusparebāstä* > **pantcapare-*, twenty five, &c. As stated above, however, old *upa* became *va;* thus *vasta* > **upastā*, to apply oneself to; *vīrä* > **upari*, on.

After a nasal and after *r* we find *b*, i. e. perhaps the voiced stop; thus *haṃbaḍa* > **hampṛta*, filled; *haṃbīsa* > **hampaisa*, collection; *tcārba* > **tcarpa*, fat.

Before *t*, *p* became a fricative, coalescing with a preceding *a* to *au* and with *u* to *u*, as stated above; thus *suti* > **supti*, shoulder; *hauda* > **hapta*, seven.

The same was the case before *n* and before the inch. suffix *s*; thus *hūna*, Av. *χᵛafna*, dream; *hūs*, Av. *χᵛafs*, to sleep. If the isolated *ūṃmye*, went to sleep, is derived from a noun *ūma* > **hvapma*, *p* before *m* was treated in the same way.

Also *pr* became *βr*; thus *brrāska*, query; *brrītā*, love; *baura*, Av. *vafra*, snow. Before old *ṛr* we apparently have *ph*, i. e. *f*, as stated above; thus *pharu*, much. cf. Skr. *puru*.

b Initial *b* occurs as *b*, i. e. *β;* thus *bar*, to bear; *basta* > **bad-ta*, bound; *bista* > **bid-ta*, pierced, &c, and we also find *b* after the negative *a* and the adverb *hu*, in *abusta* > **abud-ta*, unrealized; *hubasta*, well bound, where the simplex exercised its influence.

Between vowels it becomes *v;* thus *buvīndä* > **vibanati*, decays; *ttuvīḍä* > **atibarati*, brings over. The *h* in *nihuśdä* > **nibujsati*, sets, must be considered as a hiatus consonant.

The base *bū*, to become, to be, always has the intervocalic form of *b;* cf. the treatment of the initial of *kar*, to do. With the exception of some uncertain opt. forms, it only occurs in the past, the past part. being *väta*, where also the *ä* points to enclitic position, **ᵗbuta* becoming *ᵗvta* and further *väta* with anaptyctic *ä*.

The treatment of *b* after nasal is not clear[1]. The preservation of *b* in *haṃbuśdä* > **hambujsati*, bends down, may be due to the influence of the simplex. On the other hand *haṃphuta* > **hambūta*, accompanied by, together with, shows a similar development as the compound *ṃgh* in the loanword *saṃkhārama*, &c. Similarly *tcāraṃphia*, carrying a stick, may be **hatcaārambika*, while *ggaṃpha*, mile, is unexplained. On the other hand we have *haṣkama*, aggregate, which seems to be connected with Sogd. *'šk'np*. It is possible that *ṣkauṅgya*, component element, is also connected, though we should expect **skambacī* to become *ṣkauṅkya*, so that it would be more likely to think of **skabnacī*. In contact with *t*, *mb* seems to have been treated in a similar way as *nd*, for we have *ārautta*, shaken, which may be connected with the Dhātupāṭha root *ramb*, to go; *pārautta*, fixed, established, which is perhaps related to Skr. *ālamb; ysautta*, annihilated, cf. Av. *zamb*, and, in secondary contact, *ṣṣotte*, flies, soars, which may be **srambatai* or **kṣumbatai*.

Also the compound *rb* makes difficulties. The base *sarb*, to rise, may be connected with the

[1] cf. Hübschmann, Persische Studien, p. 256, about Persian.

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Dhātupāṭha root *śarb*, to go. It forms its present *sarbätä, sarbite*, but the past part. is *sata*. From the base *gṛbā*, to take, we have the pres. *ggändä* > **gṛbnati*, and the inf. *ggäräte*, which point to disappearance of *b* after *r*.

By seems to become *y*, cf. the termination *yau* of the instr. abl. plur.

Before *r*, *b* was treated as *p;* thus *brremandaa* > **brāmayantaka*, roaring; *pyaura*, cf. Av. *awra*, cloud.

Old initial *f* is perhaps represented by *ph* in *phārra*, fruit, cf. Skr. *phala; phīsūna*, which translates *f* Skr. *mudrā* and seems to mean 'lock', 'seal', cf. *naṣphīśätä*, shuts himself off from, avoids; *naṣphaṣṭāña*, that should be avoided. The possible development of *ph* from *p* before *rr* has already been dealt with. In *usphan*, to rejoice, we probably have a base *spand* or *sphand*. The unidentified *apaphanāṃma*, which translates *atṛptadhanadoṣa*, the fault of being dissatisfied with one's wealth, may be *a-paphanāmata*, derived from the same base.

Intervocalic *f* becomes *h;* thus *saha*, Av. *safa*, hoof; *byehäte *viāfayatai*, obtains[1].

The dental *n* is well preserved both as initial and between vowels; thus *ne, na*, not; *nāma*, *n* name; *naḍaunä* > **nartavanahya*, man's; *gyastānu*, of gods. The notation and sound of *n* and other nasals in contact with consonants, and the history of such contacts, as well as the writing of *ṃ* for a secondary final *n*, have already been mentioned. It may be added that *rn* becomes *rr*; thus *ttarra*, Skr. *tṛṇa*, grass; *ttarra* > **tṛṣna*, thirst.

Frequently *ṇ* is written for *n* in the neighbourhood of *r* or where it was preceded by Aryan *ṣ* or *s;* thus *ggariṇu*, of hills; *ṇihīya* > **nihrīya*, beaten down; *haṃbera ṇä*, fulfil for us; *ggūṇa* and *ggūna* > **gauṣäna*, from the ear; *āṇa* and *āna* > **āhāna*, sitting, &c. As already stated, however, the writing is very inconsistent and perhaps only an imitation of Skr.

Palatalized *n* becomes *ñ;* thus *ttīmañä*, seeds; *hvāñīmä* > **hvānayami*, I say, &c. As already remarked, *ñ* and *ny* interchange in the loanword *nyap, ñap*, Skr. *jñap*, to be known, and in later texts *ñ* is also written for *n* + *y;* thus *ñāyä* for *nätāyä*, of a river.

M is preserved both as initial and between vowels; thus *maitti* > **madyati*, is intoxicated; *m* *nāma*, name; *kāma*, which, &c. Its treatment in contact with other consonants has been dealt with in connexion with them.

Between final *m* and a following *r* a *b* is inserted; thus *haṃbruīttä* > **hamraudati*, grows together, heals; *haṃbrīhi* > **hamraiθvayai*, I share. Similarly *t* has perhaps developed between *m* and *s* in *haṃtsa*, together with, cf. above, p. 26.

Initial *y* becomes *gy, j*; thus *gyasta, jasta* > **yaysata*, god; *gyaha*, well, cf. Av. *yah*; *jvāre* *y* > **yaudārai*, they fight; *gyūna, jūna*, time, turn, cf. Av. *yav*, duration. It seems to have disappeared through dissimilation in *uhu*, Av. *yūžəm*, you. *Yola*, evil, bad, is probably a Tokharian loanword.

In intervocalic position *y* disappeared before *u* and *au*, e. g. *auṣku* < **āyuṣkam*, always; *oysa* <

[1] About the interchange of *p* and *f* in this base cf. Hübschmann, Persische Studien, p. 107, and Saka *byauda*, obtained; *byaure*, are obtained, which may contain either *p* or *f*.

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**āyauysa*, care. Its treatment before and after *a* has been dealt with in connexion with *a*. In compounds we find *y*; e. g. *hayär*, to rejoice, cf. Pers. *yār*, friend; *byāta* < **abiyāta*, recollection. Such *y* was evidently weakly sounded, and we find it replaced by *g* as hiatus consonant in the loanword *nägata*, Skr. *niyata*, certain.

PALATALIZATION.

Several examples of the palatalization of consonants and vowels caused by a following *i* or *y* have been given in the preceding pages, and it may be convenient to put together the most important facts in this place. In doing so I shall, however, abstract from such cases where a short *a* becomes *ä*, *i* if an *i* followed in the next syllable, e. g. in *hämä* > **hami*, to become; *mästa* > **masita*, great; *skyätä* > **satcati*, time. This modification belongs to an old stage of development, and does not play a rôle in the period covered by our texts. The palatalization at work at this stage is of a somewhat different nature.

Like the old modification it is restricted to accented syllables, and does not affect unaccented prefixes, such as *pati* in *patätsā*, to rejoice at, or suffixed elements such as the *hatī* or *vatī* in *yädāti* > **kṛ́ta-hatī* or **kṛ́tavatī*, she did.

A vowel which stood, or came to stand, immediately before the palatalizing sound is not affected otherwise than in usual contact; thus *pandāya*, in the way; *haḍāya* > **haḍākaya*, in the day; *nätāya* > **nitākaya*, in the river; *āhya* > **āhákaya*, in the egg; *śśandye* > **śśandákayāh*, of earth; *salye* > **salíkayāh*, of a year; *aysmya* > **aysmúkaya*, in the mind. The examples show that *íya* and *úya* were treated as *áya*, which, as we have seen, became *ī*, *ī* before *a* being regularly replaced by *y*.

The palatalization consists in a fusion between the palatalizing and a preceding sound, wherewith *y* disappears. *I* only exercises this influence when it is final, and it is possible that the development passed through the stage **yi* > *i*. The palatalizing *y* is either initial in a suffix, or was once preceded by *a*, thus in the suffixes *ayāh* of the gen. sing. fem., *aya* of the loc. sing., *aya* of causatives, *te* > **tayai* of infinitives. The old gen. suff. *ahya* does not cause palatalization, probably because the development passed through the stages **ahe* < **e* < *i*, cf. Sogd. *e*, where the *y* had disappeared before the palatalization began.

Wherever it is possible, it is a preceding consonant which is affected, wherewith *tc*, *js*, *ts*, *d*, *b*, *n*, *s*, *ys* become *c*, *j*, *ch*, *y*, *y*, *ñ*, *śś*, *ś* (i. e. *ź*), respectively; thus *ūce* > **āpatcayāh*, of water; *buljīmä* > **brjsayami*, I extoll; *ggaṃcha* > **ggaṃtsaya*, in the pit; *ttrāyäte* > **atirādayatai*, saves; *gyastyau* > **yaysataiby-ām*, by gods; *hvāñīmä* > **hvānayami*, I speak; *aśtä* > **asti*, is; *biśśa* > **visaya*, in the house; *birāśäte* > **virāysayatai*, explains. A palatalized *t* seems to be found only when the suffix *ya* followed; cf. *haṭhṭha* > **hatyā*, truth.

If the consonant could not be palatalized, the preceding vowel was modified by what can be described as *i*-epenthesis, *a* being replaced by the usual representative of *ai*, viz. *ī*, or, if there

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was a double epenthesis, by *ai*; *ā* by *e*; *ū* by *uī* or *vī*; *au* by *ī* or *ai*, *ei*; thus *kīntha* < **kanthaya*, in the town; *pīttä* > **patati*, falls; *baittä* > **badyati*, is bound; *tcera* > **tcārya*, that should be done; *mere* > **mārayāh*, of a mother; *mvīre* > **mūrayāh*, of a coin; *haṃbruīttä* > **haṃrūdati*, grows together; *tsīmä* > **tsavami*, I go; *naltseiye* > **niṣtsavati*, goes down. Forms such as *baittä*, &c, show that the palatalization is later than the dropping of a short penultima; cf. *hvīnde* > **hvanyatai*, is spoken, *hvañāre*, are spoken.

A preceding *i* or *y* seems to prevent the palatalization; cf. *jūtä* > **jyuvati*, lives; *pyūṣṭe* > **apigauṣ-tayai*, to hear; *dädä* > **tritya*, third.

The palatalization is sometimes transferred by analogy to such forms where it does not seem to be justified. Thus we find acc. fem. *mäśtu*, nom. acc. pl. *mäśte*, from *mästa*, great, &c. And in the case of *paṃjsa*, five, and higher numerals, the palatalization has been generalized in all the case-forms with the exception of the nom. and acc.; thus instr. *paṃjyau*, gen. *paṃjinu*, loc. *paṃjvā*, the only exception which I have found being *kṣasyau*, with sixteen. This inflexion is evidently a secondary development, and the starting point may have been the gen. *paṃjinu*, being formed after the analogy of *drrainu* > **trayānam*, of three.

A final *ä*, *i* was liable to be confounded with the nom. terminations *ä* > **ah* and *e* > **āh*, and the result is that there is no palatalization in *ggari*, hill, which was inflected like an *a*-base, and in numerals such as *kṣaṣṭä*, sixty; *haudā[tä]*, seventy; *haṣṭātä*, eighty; *nautä*, ninety, which were felt to contain the fem. or neut. termination *e*, *ä*.

As stated above, there are two different forms of *r*, one written with the usual sign, the other *r* characterized through a sharp curve of the base to the left. I shall follow the usual transliteration of the latter as *rr*. They are broadly distinguished as *tt* and *t*, *rr* being regularly used as an initial, and *r* as intervocalic.

In Skr. loanwords *rr* does not occur as an initial, if we abstract from the word *rrūṇḍa*, headless body, which seems to be Skr. *ruṇḍa*, but the origin of this word is uncertain. The unidentified *rrauṭa*, desire, is probably miswritten. It seems necessary to infer that the sound of *rr* was different from Indian *r*. Instances of its use are *rraṣṭa*, right; *rre*, king; *rrīma*, soilure, &c. Its occurrence in the Tibetan name *Rrgyāḍi-sūṃmi*, Tib. *Rgyal-sum*, does not help us to understand its sound, because we do not know how Tibetan *rg* was sounded in the eighth century.

Between vowels we find *rr* for old *rn* and *rṣ*; thus *pārra*, Av. *parəna*, leaf; *darrau* > **darṣava*, courage; *pārra*, Av. *pāšna*, heel. This *rr* is also retained in primary contact with *t* in *baṣṭarrda* > **viṣṭīnta*, spread, but else usually replaced by *r* before consonants; thus *pārgya* > **parnacī*, leaf.

The change of *rṣ* to *rr* does not, of course, take place in secondary contact; thus *birṣṭa* > **viriṣṭa*, split, and the unidentified words *pārṣṣa*, oil (Leumann); *pāraṣa*, *pārṣa*, venerable.

In intervocalic position we else find *r*; thus *barāre*, they ride; *ggarä*, hill; *harita*, left. The occasional writing of *rr* in compounds such as *arrāha*, guiltless; *arrusta*, ungrown; *parruṣṭe*, is enamoured, is due to the influence of the simplex, and, on the other hand, *ro* for the usual particle *rro*, to enclitic position.

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The initial form is frequently also used after consonants, and this fact helps us to understand its nature. Thus *bäsīvärā*, i. e. perhaps **visika-putraka*, belonging to a noble house, is often written *bäsīvrrā*, which seems to point to a pronunciation *vṛrā*, or *v* + a rolled *r*; cf. *ttrāma*, *ttrrāma* > **ttärāma*, such; *crrāma* > **cärāma*, as; *prahoṇä prrahauṣṭe*, put on his garment; *cakra* and *cakrra*, wheel; *drrai* and *drai*, three; *vajrra* and *vaśära*, thunderbolt, &c.

The changes caused by *r*, old or derived from *ṛ*, in contact with stops and nasals have been mentioned in connexion with these sounds, and it only remains to make some additional remarks about the changes which *r* itself undergoes in compounds.

Before the unvoiced dental stop, and before palatal sounds, *r* became *l*, i. e. perhaps a cerebral *l*; thus *patälttä* > **apakṛtati*, cuts off, and also past part. *patälsta*, &c; *saṃkhiltte*, gets soiled, past part. *saṃkhilsta*, a compound of Skr. *sam* and the base occuring in Pers. *χard*, a muddy place; *äljsīndi* > **artcanti*, they sing; *haṣpalgya* > **haṣparjsaya*, cause to blossom; *pulsīmä* > **pṛsami*, I ask; *balysa* > **barysa*, the Exalted one; *nimalśdä* > **nimarysati*, rubs, &c. In *buhurśtä*, finds pleasure, *r* seems to stand for *rr* > *rn*, and *l* does not replace *r*. The same is the case in secondary contact; thus *hars* > **haritc-s*, to be left; *harśśa*, brilliant, white, from **harus*.

This *l* is often, especially in later texts, replaced by the subscribed demicircle denoting disappearance of a sound; thus *paṭättä*, cuts; *ḇaysa*, the exalted one. In such cases a preceding *a* is occasionally replaced by *e* or *ei;* thus *ḇeysa* for *balysa; eysāṃnaa* for *alysānaa*, prince; *ggeiśśīndi* > **gṛt-s-ayanti*, they turn; *gesaṃdā* > **gṛt-s-antaka*, revolving. The same modification is, as stated above, also found before old *ṣ*, and we shall see below that also *ṣ* became *l* before certain sounds. This state of things makes it likely that this *l* had a cerebral sound, as proposed above.

If the words *erjhuṇa*, i. e. *erzŭna*, and *marjhaka*, i. e. *marzaka*, which occur in Indian Kharoṣṭhī inscriptions of the first and second centuries A. D., are Saka *alysānaa*, prince; *malysaka*, treasurer, respectively, the substitution of *l* for *r* in such cases must be later.

Forms such as *därsä*, thirty; *därysde*, holds, show a transposition of *rä* to *är*. Such transposition is well known from other Iranian languages. Further Saka examples are *grāma*, Av. *garəma*, warm; *paḍā* > **partāka* > **pratāka*, former, first; *ṇihīy-a*, i. e. **nrihīya* for **nihrrīya*, crushed, &c.

In Indian loanwords *r* and *l* are frequently inserted before consonants[1]; thus *armūtana*, Skr. *anumodanā*, approval; *avaśśärṣṭa* for *avaśiṣṭa*, left; *Armätäya* = *Amitāyu*; *Kälśava* = *Kāśyapa*; *kṣärmana* for *kṣāmaṇā*, apology; *saryathīva* for *seyyathaiva*, as follows; *uryāna* for *udyāna*, park, &c. This tendency can also be traced in the Kharoṣṭhī Dhammapada[2]. In Saka words such writings are extremely rare; cf. *äyärnna*, with a looking-glass, perhaps a Pers. loanword; *dīrna*, an uncertain variant of *dīna*, under; *nigalsta*, mentioned by Leumann as a variant of *niṭasta*, seated. They are hardly representative of Saka tendencies.

l Indo-European *l* is in Saka represented by *r*, and *l* only occurs in loanwords, usually instead of *l*, *r*, and *-ṭ-*, *-ḍ-*, and in Saka words as a secondary product, as stated above; cf. *kāla*, Skr. *kāla*, time; *palā*, Prakrit *paḍāā*, banner; *alava*, Skr. *aṭavi*, forest; *prätähälya*, Skr. *prātihārya*, miracle;

[1] cf. L, p. 67.

[2] s. Festschrift für Ernst Windisch, p. 88.

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lukṣa, Skr. *rūkṣa*, hard; *kamala* > **kamṝda*, head; *lāstana*, cf. Av. *arəϑa*, quarrel; *balysa* > **barysa*, the Exalted one, &c.

Unexplained is the *l* in *lāysgūra*, girdle; *khāysmūlaa*, bubble; *pātāyīndi*, *pātālyāre*, they speak, imper. 2 pl. *pāṭāltta*, past part. *pātālsta*; *pātālya pāṭāna* (?), speech; *pātāyāmata*, speaking. *Saṃkhal*, to anoint, to smear, *saṃkhaluna*, anointment, seem to contain a base *χard*, which may be connected with Pashto *aχērəl*, to plaster, besmear. *Yola*, bad, is, as already stated, probably borrowed from Tokharian.

In later texts *lst* became *ṣṭ*; thus *hālsto*, *hāṣṭä*, thither.

The treatment of initial *v* is not clear. The rule seems to be that it becomes *b*, i. e. *β*; thus *bāra* > **vāra*, rain; *bäṭa* > **viṣa*, poison; *baura* > **vafra*, snow; *birgga* > **vṛka*, wolf; *baṣṭarrda* > **viṣṭṝnta*, strewn. *v*

There are, however, several cases where it seems to remain as *v*. We may abstract from the particle *vā*, *va*, which may owe its *v* to enclitic position, and from loanwords such as *vāś*, to read; *vāsta*, if this word means 'things' and is borroved from Skr. *vastu*. But there are other cases which are difficult to explain.

There are some instances of *v* before an old *ṛ*-vowel; thus *vūḍa* > *vṛys-ta*, wrought; *vūlsta* > **vikṛt-ta* or *avikṛt-ta*, cut; *vala*, rose, if this word is not **varda* or borrowed from Pehl., and *vilaka* > **vṛdáka*, if Bailey is right in connecting this word with *vala*. In *birgga* > **vṛka*, wolf, however, we find *b*. The different treatment perhaps has something to do with the accent and the consonant following after *ṛ*.

In *vanda*, *vända*, small, where the different colour of the vowels is unexplained; the unexplained *vāna*, hall, temple, and *vina*, *vinau*, *väno*, without, which may be borrowed from Skr. *vinā*, a *n* follows, but it is little probable that this fact accounts for the *v*.

The preverb *vi* is found before *js* and *st* in *vijsaṣ* > **vitcaṣ*, to see; *vijsye* > **vijsate*, hurt; *vistā*, to take one's stand, to proceed; cf. also the unexplained *viṣaunda*, calmed. Elsewhere, however, the *v* of *vi* becomes *b*, and the above words perhaps contain the prefix *avi*.

The word *vaṣu*, *vaṣūṃna*, which is found in late texts instead of the more usual *oṣa*, may represent **avaśu*, **avaśúna*.

I cannot satisfactorily explain these details, and I shall not do more than simply mention them.

When *v* became initial through the disappearance of a short vowel, it was treated as intervocalic, i. e. it remained as *v*; thus *vajsaṣ* > **avatcaṣ*, to see; *vara* > **avaϑra*, there, &c.

In intervocalic position *v* remained if the preceding vowel disappeared before the stress; thus *tvānaa* > **tavānaka*, thy; *tvandanu* > **ativand-tanam*, to salute; *tvarä* > **ativarai*, I honour, &c. Else it was absorbed by the surrounding vowels in various ways, as shown in the chapter about vowels. Some bases ending in *van*, *vant* are of interest in this connexion. The base *kṣāvan*, king, chief, forms its nom. *ṣṣau* > **kṣâva*, gen. pl. **ṣṣaunānu* > **kṣāvanānam*; from *nartavan*, man, we have nom. *naḍe* > **nártavāh*, gen. *naḍaunä* > **nartávanahya*; from **hauṣavant*, man, nom. *hye* > **haúṣavāh*, gen. *hyandä* > **hauṣavántahya*, with the usual shortening of *au* before

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ṣ, here supported by the oblique cases. The base *rre*, king, has been compared with Av. *raēvant*, but may be *mruvant*, cf. the term *muruṇḍa*, known as a royal Saka title from Indian and other sources. In that case we could explain the nom. *rre* as *mrúvāh*, the gen. *rrundä* as **mrvántahya*.

Such forms make it difficult to adopt the common explanation of the suffix *te*, f. *tätä*, pl. *tändä*, of the past tense as **tavant*. Especially the fem. *tätä* can hardly represent **tavatī* or **tāvatī*. It seems more likely to think of the present part. of the base *ah*, to be, being added to the past part.

The modifications caused by *v* in a preceding *k, g, t* have already been mentioned. It has also been stated that *v* prevents the change of the palatals *c, j* to *tc, js*, respectively; e. g. *canda*, Av. *cvant*, as great. In the same way the palatal *s* appears as *ś* where *v* followed; thus *aśśa* > **asva*, horse; *biśśa* > **visva*, all. In numerals we even find this palatalization in the loc. pl., e. g. *paṃjvä*, *daśvo*, *drraiśuyo*, &c, from *paṃjsa*, five; *dasau*, ten; *drraisu*, thirteen, respectively.

It will be seen that *v* itself is no more sounded in words such as *canda*, *aśśa*, &c. Before *r* it is regularly dropped; thus *rrīysū* > **vrīysuka*, rice; *ttīra*, cf. Skr. *tīvra*, rough. In secondary contact it remains, thus *rvīttä* > **raudati*, grows. Whether *v* also disappears after *r* cannot be decided, *harbiśśa*, all, being the only example available, if the unidentified *harma* does not belong to the same base.

In *hīvī*, own, cf. Av. *χᵛaēpaiϑya*, *v* has disappeared through dissimilation, cf. Sogd. *γypδ*, and in *hvāṣṣaka* > **hvavakṣaka*, self-grown, we have an instance of haplology.

s Iranian *s*, Aryan *ś*, regularly appears as *s*, both as initial and between vowels; thus *saha*, Av. *safa*, hoof; *suti*, Av. *supti*, shoulder; *skyätä* < **satcati*, time; *bisa* < **visā*, mansion, house; *bistä* > **vīsati*, twenty; *pulsīmä* > **pṛsami*, I ask, &c.

It is treated like other palatal sounds before *i*, *y* and *v*, i. e. *i* was perhaps sounded *yi*, and *s* coalesced with *y* and *v* to *ś*, written *śś*, or, before consonants and, in careless writing, sometimes also else, *ś*; thas *śśära*, Sogd. *šyr*, good, but *sīra* > **saira*, happy; *śśäna* > **sayāna*, lying; *tuśśaa*, cf. Skr. *tucchyaka*, empty; *hūšti* > **hvapsati*, sleeps; *śśīya* > **svaita*, white; *biśśa*, *biśa* > **visva*, all; *śśuvāna*, *śvāna*, dog; *hīyauśca* > **hvaipaϑyavasyacī*, selfwilledness.

Iranian *št* becomes *ṣṭ*, i. e. perhaps *ṣt*; thus *haṣṭa*, eight; *spāṣṭa*, seen. In secondary contact *s* remains; thus *īste* > **aisatai*, returns; *nāste* > **nāsatai*, takes, but *kaśte* > **kasyatai*, appears.

Sr became *ṣ*, written *ṣṣ*, or, before consonants, *ṣ*; thus *ṣṣuva*, cf. Av. *sravah*, news; *ṣṣundä* > **srvantah*, carnivorous animals; *aṣka* > **asruka*, tear, and probably *ṣṣinau* > **srinava*, request; *ṣṣiṃgya* > **srinacī*, root.

Unexplained are *śśuha*, heavenly food, perhaps adapted from Skr. *sudhā*; *śśāma*, mouth; *śśūh*, to instigate.

h, s The Aryan dental *s* remains as *s* before voiceless consonants, unless it was cerebralized and became *ṣ*.

Sk is found in words such as *skaute*, touches, &c, apparently from a base *sku*; *paskīna*, behind, cf. Av. *paskāṭ*. As in Sogd., we find *ṣk* in the base *skamb*, to support; thus *haṣkama*, aggregate,

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and perhaps *ṣkauṃgye*, component elements. In *päṣkala*, form, the *ṣ* is due to the preceding *i*, while *paṣkūj*, to ruttle; *ṣkālśatāt*, conceit, pride (?), are unexplained.

Sč became *tc;* thus *hatcañäte*, breaks, cf. Av. *sčand; pātco*, again, cf. Av. *pasča*.

St is of common occurrence; thus *stāraa*, star; *staura*, firm; *stuna*, pillar; *basta*, bound; *dasta*, hand, &c. This *s* was palatalized in the usual way; thus *aśtä* > **asti*, is; *dīśta* > **dastaya*, in the hand; *daśta* > **dastya*, handy; *śtāka* > **stayāka*, producing; *viśtäte* > **vi* (or, *avi*) *stayatai*, establishes, &c. After old *i* we regularly find *ṣ*; thus *ṣṭäte* > **hiṣtatai*, stands, with anaptyctic *ä*; *ṣṭāre* < **hiṣtārai*, they stand, &c.

Sp occurs in *spāśśāre* > **spasyārai*, they see; *spätaa* > **spṛg-taka*, flower; *āspīḍä* > **āsparati*, steps, &c. In *haṣpalgya* > **hasparjsaya*, cause to blossom; *haṣprrīya* > **haspṛg-ta*, blossoming, the change to *ṣp* is perhaps due to the following *r*.

Also before *n* the *s*-sound was preserved, as in Av., but became voiced; thus *ysnāna*, washing; *haysnāta*, washed.

In other positions Aryan *s* became *h* as in other Iranian tongues.

As an initial this *h* regularly remains; thus *hamättä* > **hamiϑati*, changes; *haṃberäte* > **hampārayatai*, fills; *hauda* > **hapta*, seven; *hūna* > **hvapna*, dream, &c.

In the verb substantive, however, we never find *h*; thus *īndä* > **hanti*, are; *ī*, *ītä*, might be. Such forms were not accented, and the *h* was treated as intervocalic. Uncertain is *ūṃmye*, went to sleep, in a late text, which seems to be derived from the base *hvap*. The disappearance of the first syllable in the preverb *tca* and the suffix *jsa* > **hatca*, is due to the proclitic and enclitic use of this word.

Also in intervocalic position we often find *h*, not only in compounds such as *ahumāra*, countless; *ahutāṣṭa*, not easily considered, but also else, e. g. in *cha*, in the mouth; *banhya* > **vanahika*, tree; *saha*, hare; *gyahe*, wells, &c. There are, however, many instances of dropping, especially in unaccented syllables; thus *āmaṃ* > **ahāmanai*, we may be; *āna* > **āhāna*, seated; *āre* > **āhārai*, they sit; *urmaysde* > **ahuramaysdāh*, sun; *anaṃkhiṣṭa* > **aaṃ-* > **ahaṃ-*, uncounted; *vājāre* > **avahatcayārai*, they apply, &c.

In initial *hm* an anaptyctic vowel developed in *humurgya* > **hmṛcī*, calculation; *ahumāra* > **ahmāra*, countless; *hamara* > **hmara*, moment. After *i* we here find *ṣum*, i. e. *ẓum*, in *ṣumärä* > **hiṣmārait*, he might count[1]. Intervocalic *hm* becomes *m;* thus *īmä* > **ahmi*, am; *muhu* > **ahmāχam*, we; *mājaa* > **ahmācyaka*, our.

No example of initial *hy* has been traced, if *ī*, might be, is not **hyāt*. In intervocalic position we have a trace of old *hy* in *bihīyu*, much, which must have some connexion with Av. *vahyah*. Uncertain is also *kāhyänaa*, made of brass, which seems to be connected with Skr. *kāṃsya*. In the old gen. suffix *ahya* the *h* entirely disappears, the final result being *ye* if the first *a* was stressed, and else *i*, *ä*; thus *ttye* > **tahya*, of that; *balysä* > **barysahya*, of the Lord.

hv appears as *hv;* thus *hvan*, to speak; *hvar*, to eat; *hvī* > **hvaida*, sweat. Before the labial

[1] cf. Bailey, pp. 65f.

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fricative, *hva* becomes *hū;* thus *hūna*, dream; *hūs*, to sleep, from the base *hvap*. In *hīvī* > **hvaipaϑya*, own, the *v* of *hv* has disappeared through disassimilation.

ṣ In Saka as in other Aryan tongues a *s* became *ṣ* after other vowels than *a*, and after *k*, *r*. In the case of *kṣ* the Iranian branch developed a *χṣ*, which is represented in Saka by *kṣ* and *ṣṣ*, i. e. a voiceless *ṣ*, as already stated. The palatal *s*, Indo-Eur. $k^1 + s$, became *ṣ*, which in Saka is treated as an ordinary *ṣ*. *Ṣ* was further developed from palatal *s*-sounds in contact with a following *t*. In Saka we finally find a cerebral *ṣ* developed from the palatal *s* + *r*, as stated under the head of *s*.

As a consequence of its origin, the common Iranian *ṣ* can never appear as an initial. In Saka the dropping of unstressed initial vowels has led to the appearance of initial *ṣ* in the pronoun *ṣä* > **aiṣah*, that, where, however, the voicing shows that it was originally intervocalic.

The voiceless variety of this *ṣ* is, in Saka, only found before voiceless stops; thus *auṣku* > **āyuṣkam*, always; *duṣpäṭa* > **duṣpauṣa*, weak; *niṣṭauda* > **niṣṭap-ta*, heated; *biṣṭa* > **vis-ta*, entered; *ysūṣṭa* > **ysauṣ-ta*, pleased; *rriṣṭa* > **riys-ta*, licked, &c. Such *ṣ* is not subject to palatalization; cf. *speṣṭe* > **spāstayai*, to see[1].

In all other positions we find a voiced *ṣ*, written *ṣ*, which was further liable to disappear.

The voicing is evidently older than the dropping of short unstressed vowels, for in the pronoun *ṣä* > **aiṣah*, where *ṣ* has become initial, it is a voiced *ẓ*.

Between vowels this *ṣ*, i. e. *ẓ*, seems to have disappeared at an early date, though it is frequently written, or replaced by other hiatus consonants, usually, but not always, with the subscribed demicircle; cf. *päṣa*, *päga*, *päṭa* > **pauṣa*, force; *pyūṣāmata*, *pyūẓāmata*, *pẓāṃma* > **apigauṣāmatā*, hearing; *nijsäṣāka*, *nijsvāka* > **nitcaṣāka*, showing; the loc. pl. termination *uẓo*, *uṭo*, *ẓo*, *ṭo* > **aiṣuām*, &c. This disappearance is later than the disappearance of *a* in the termination *ate* of the 3. sg. middle, for *ṣate* invariably becomes *ṣḍ*, i. e. *ẓd;* thus *ysūṣḍe* > **ysauṣatai*, finds pleasure; *vajsiṣḍe* > **avatcaṣatai*, sees. In the active 3 sg., on the other hand, we have forms such as *keṭä*, *ḳei* > **kāṣati*, thinks; *puḥeitä* > **apiϑviṣati*, shines, &c, where the *ṣ* seems to have disappeared earlier, perhaps under the influence of the *i*-epenthesis.

The voicing of *ṣ* is also the rule before voiced consonants; thus *niṣḍam*, i. e. *niẓdam* < **niṣ-dam*, to eradicate. Writings such as *duṣabusta*, difficult to understand; *duṣayuḍa*, wrongly done, &c, in late texts, point to a disappearance also of this *ṣ*.

The modifications of a preceding vowel caused by *ṣ* have been mentioned in connexion with the vowels.

ṣ disappears after *r*, which then takes the initial form *rr*, and before *n* and *m*; thus *ttarrāmä* > **tṛṣāmah*, we are thirsty; *pārra* > **parṣna*, heel; *prahoṇa*, cloth, cf. *prrahauṣṭe*, put on; *tçeima* > **tcaṣma*, eye; *umā* > **yuṣmāka*, to you.

Before *js* and *ts*, *ṣ* becomes *l*, i. e. probably a cerebral *l*; thus *naljsem* > **niṣjsāmaya*, to finish; *naltsu* > **niṣtsu*, to go out. The loanword *bilsaṃgga* > **biṣsaṃgga* > *bhikṣusaṃgha*, makes it probable that the same thing happened before *s*.

[1] *ggūšta*, meat, Pehl. *gošt*, cannot, therefore, contain old *ṣt*.

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Iranian *z*, Aryan *ź*, *źh*, occurs as *ys*, both as initial and between vowels; *thus ysāta*, born; *ysīra* > *z *zṛṣa*, Pashto *ziẓ̌*, rough, hard; *aysu* > **azam*, I; *bayzāre* > **vazārai*, they repair, &c. In *dasta*, hand, it has become *d* through dissimilation, as already mentioned.

A suffix *ysa* seems to occur in words such as *bāysa*, garden[1]; *khāysa*, food; *kuv̮āysa*, womb; *paḍauysa*, first, &c. Unexplained are words such as *āysäta*, provided with; *āysirūṇa*, furniture; *hāysa*, distant.

Ys is also preserved after *r*, which becomes *l*; thus *balysa* > **barysa*, the Lord; *bulysa* > **bṛysa*, long; *mulysga* > **mṛysuka*, short, &c. In later texts this *l* is, as we have seen, often replaced by the subscribed demicircle.

Before voiced stops, *m*, and *n*, we likewise find *ys*; thus *āysda*, Av. *azdā*, known; *haysga* > **aysga*, nose; *rraysma*, Av. *rasma*, array; *gyaysna*, Av. *yasna*, sacrifice. Unexplained are *haysgamata*, anxiety; *haysguṣṭana*, affliction; *lāysgūra*, girdle; *aysmū*, mind.

Also in secondary contact we find *ys;* thus *mulysga* > **mṛysuka*, short; *bärīysde* > **viraiysatai*, trembles, &c. In *gyasta* > **yaysata*, god, the unaccented penultima must have disappeared so early that the rule according to which *ys* in secondary contact voices a following *t* had not yet taken effect.

Before *i*, *y*, and *v* we find the usual palatalization to *ś*, i. *e. ź;* thus *bāśa* > **bāysaya*, in the garden; *rrāśa* > **rrāysya*, kingdom; *birāśätä* > **virāysayati*, explains; *baśdā* > **baysdayakā*, sin; *biśā* > **viysvāka*, tongue, with different reduplication from Av. *hizvā*, and probably also *śūrāsa*, quarrel, cf. Av. *zbar*, *zūrah*. Unexplained are *śūsta*, prepared; *śva*, *śv̮a*, middle.

In old contact with *t*, *ys* regularly became *ṣ*; thus *rraṣṭa*, right; *haṃkhäṣṭa*, counted. With a preceding *r* this *ṣ* coalesces in the usual way, and *rt* becomes *ḍ;* thus *vūḍa* > *vṛys-ta*, wrought. If the uncertain *būḍa* is not *bṛta*, born, it might be *bṛys-ta*, grown, cf. Av. *barəz*.

Before *d* we have *äṣḍ*, *äḍ* > **ryzd* in *mäḍe*, gracious, voc. *mäṣḍāna*, *mäḍāna*, from **mṛysdā*, cf. Av. *mərəždika*. The word *harṣḍi*, spit, mentioned by Leumann cannot be **hariys-ti* from the base *rriys*, to lick, but I cannot explain it.

Ysr seems to have become *ẓ*, written *ṣ*, in the gen. *ṣaunä*, which translates Skr. *kāruṇikasya*, of the merciful one, if we can identify this word with Av. *zrvan*. Also the nom. *ṣe* seems to occur in one place, but is doubtful. Other examples of Saka *ẓ* have been mentioned under *ṣ*. The unexplained *ṣuṃca*, *ṣuṃcha*, beak, bill, reminds us of Tokharian *ṣuṅk*.

[1] cf. Pers. *bāgča* and other examples of the suffix *ča*, for which we also find *za*, Hübschmann, Persische Studien, p. 227.

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Inflexional system.

NOUNS.

Our materials are not sufficient for giving a complete sketch of the inflexional system of Saka. We cannot do more than draw up some broad outlines.

The inflexion of nouns has been dealt with in an excellent study by Tedesco[1], whose results have been mainly accepted by most scholars. Some details must no doubt be modified, but his framework will stand the test of a critical examination. I shall not quote his paper at every stage in what follows.

Of the three numbers, the dual has not been dealt with by Tedesco, and only some few traces can be found. We have the numeral *dva*, two, and nouns such as *pā* > **pādā*, feet; *uī*, *uvī*, *uyä* > **uṣī*, ears; *suyä*, *syī*, lungs; *mārāpätara* > **mātarāpitarā*, parents. And it is possible that the suffix *yau* of the instr. abl. plural also continues the old dual suffix. There cannot, however, be any doubt that such forms were felt and treated as plurals, cf. forms such as *mārāpyarāṃnä* > ** mātarāpitarānam*, of the parents; *mārāpätara tsīndä*, the parents go, with the plur. gen. suffix and a plur. verb, respectively.

There are three genders. The neuter[2] singular occasionally has a separate form in old *a*-bases; thus *ārru*, guilt; *sastu* > **sastam*, appeared. Usually, however, it coincides with the masculine; thus *ṣä* > **aiṣah*, that, is used for both genders. In the plural we find the same neuter terminations as in Avestan, viz. *i*, in *n*-bases and also transferred to *a*-bases; *a* and *e*, Avestan *a* and *å*, respectively, of which the former coincides with the masculine, the latter with the feminine forms, in *a*-bases. It is evident that the development had begun which led to the disappearance of the neuter in modern Saka dialects such as Pashto and the Pamir vernaculars, where only the masculine and feminine genders remain.

We can distinguish six cases: nominative, vocative, accusative, instrumental-ablative, genitive, and locative. A separate vocative is, however, only found in the singular of masculine *a*-bases. In the plural, and occasionally also in the singular of *a*-bases, it is replaced by the instr. abl., and else the nom. serves as a voc., as is also the case in connected languages. The instr. abl. of the singular is the old gen., usually with the addition of a postposition; in the plural there is a separate suffix, to which a postposition may be added. The gen. has taken over the functions of the dat.

There are traces of various inflexional bases, vocalic as well as consonantic. The *a*-bases have, however, largely attracted and influenced other bases, and only in their case it is possible to draw up a complete scheme of the different cases.

[1] ZII, iv, pp. 34ff.

[2] cf. Ehrengabe für Wilhelm Geiger, Leipzig 1931, pp. 261ff.

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Vocalic bases.

The regular inflexion of a masculine *a*-base can be completely illustrated from the bases *gyasta*, *a*-bases god; *gyasta balysa*, the divine lord, and *hūna*, dream.

	Sing.	Pl.
nom.	*gyastä*	*gyasta*
voc.	*gyasta*	*gyastyau*
acc.	*gyastu*	*gyasta*
instr. abl.	*gyastä balysä-na*	*gyastyau*
gen.	*gyastä*	*gyastānu*
loc.	*hūña*	*gyastuẓo*

In later, and occasionally in older, texts we find, as we have seen, confusion between short final vowels; thus nom. and gen. *bodhisatvu*, voc. and. acc. *gyastä*, gen. pl. *gyastānä*, *gaystāṃ*, *gyastā*, &c.

Neuter forms are nom. sing. *ysanthu*, birth, &c, but usually as in m. *ūri*, stomach, &c; nom. pl. *ggūna* and *ggūne*, colours; *ūrañi*, bowels, &c.

Where the *k* of *ăka*, *ĭka* and *uka* bases disappears, certain modifications are caused by the contact of vowels: *a* + *a* becoming *ā*; *a* + *ä* > **ah* and **ahya*, *ai*; *a* + *u* > **am*, *au*; *ā* > *a*, *ä* > **ah*, and *u* > **am*, *ā*; *ā* + *ä* > **ahya*, *āyä* and *ai*; *ā* + *aya*, *āya*; *ĭ* + *a*, *ya*; *i* + *ä* and *u*, *ī*; *u* + *a*, *va*; *u* + *ä* > **ah* and *u* > **am*, *ū*; *u* + *ä* > **ahya*, *uvä*, *uī*, *vī*, and *ū*; thus *hālai*, quarter, acc. *hālau*, gen. *hālai*; *pīsai*, teacher, voc. *pīsā*; *nätā*, river, acc. *nätā*, gen. *nätāyä*, loc. *nätāya*, nom. pl. *nätā*; *haḍā*, day, gen. *haḍāyä* and *haḍai*, loc. *haḍāya*; *āśirī*, monk, voc. *āśirya*, acc. *āśirī*, nom. pl. *āśirya*; *jaḍī*, dulness, instr. *jaḍīna*; *hārū*, merchant, *aysmū*, mind, acc. *aysmū*, gen. *hāruvi* and *hārū*, *aysmuī*, *hajvī*, loc. *aysmya*, &c.

There are some few *ava* or *āva* bases, where *avä*, *avu* result in *au*; thus *parau*, order; *darrauna*, with courage. Of the word *sarau*, lion, we have nom. *sarau*, gen. *saruai*, *sarvai*, nom. pl. *sarauva*, apparently representing **sargavah*, **sargavakahya*, **sargava*, respectively.

The explanation of these forms does not present any difficulty. Nom. *ä* is Iranian **ah*; voc. *a* is **a* or **ā*[1]; the *u* of the acc. and the nom. n. is **am*; the *ä*, *i* of the gen. **ahya*; the loc. *aya*, is *ai* with a suffixed *ä*. The instr.-abl. termination cannot be identified with Skr. *ena*, for the final *na* is occasionally omitted, thus always in *gyastä balysäna*, by the divine Lord, while both *gyasta* and *balysa* are inflected in other cases, e.g. instr. and gen. plur. *gyastyau balysyau*, *gyastänu balysänu*. The instr.-abl. is therefore clearly the gen. with a suffixed particle *na*, probably connected with Av. *anä*, wherewith pronominal forms in *-na* have probably exercised a certain influence. Shortened forms such as *ttarandarna*, with the body; *kiḍna*, side by side with *käḍäna*, for the sake of, find their explanation in the absence of stress. Forms such as *myäño*, side by side with

[1] I do not understand the isolated voc. *hvāṣṭo*, O best one.

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myāña, in the midst, contain a particle *ām*, which is common in the loc. plur. In loanwords it is occasionally used alone as a loc.-suffix; thus *kṣattro*, in the umbrella; *sūttäro*, in the sūtra. Also pure Skr. forms are sometimes adapted, e. g. *avāyä*, Skr. *apāye*, in an evil state. In *bendä* > **upāntai*, near, there is apparently a contamination of *benda* and **bāndä*, perhaps under the influence of words such as *vīrä* > **upari*, on. The word *haṃdrri*, in the interstice, between, seems to be the regular representative of old **antarai*. In late texts we occasionally find pronominal forms such as *dāña*, in fire; *gyaṃña*, in the ear.

In the plur. the nom. acc. *a* agrees with Av. and Old Pers. in not showing any trace of the final Aryan *s* which we know from. Skr. *ās*. The other neuter termination *e*, often written *ä*, corresponds to Av. *å*, and *añi* has been transferred from neuter *an*-bases, where the terminations *a* and *añi* interchanged.

The instr. abl. termination *yo*, *yau* has been explained by Tedesco as corresponding to Old Pers. *aibiš*. The final *o*, *au*, however, must be *ām*, and it seems probable that we have to do with a combination of the old plur. suffix *aibiš* and the dual suffix *byām*. After this termination the postposition *jsa*, Av. *hača*, is frequently added.

The gen. pl. stands for **ānam*, and the loc. pl. represents *aiṣu-ām*, i. e. the common Iranian *aiṣu* and a particle *ām*.

ā-bases There are some traces of masculine *ā*-bases. Thus *mäḍe* > **mṛysdāh*, gracious; *urmaysde* > **ahuramaysdāh*, sun; *tcāre* > **tcārāh*, dexterous. The two first ones have at their side enlarged bases in *āna*, thus *mäḍāna*, O merciful one; *urmaysdānä*, of the sun; *urmaysdāne*, suns. This plural form is evidently influenced by the nom. sing., and similar cases will be met with below in consonant bases. The word *pandā*, way, regularly forms its nom. *pande*, acc. *pando*, nom. pl. *pande*. The gen. sing. *pandāyä* and loc. *pandāya* follow the analogy of *āka*-bases, but the word is treated as a feminine base.

Most *ā*-bases are, as in other Indo-European languages, feminine, and have some characteristic case-terminations. Thus from the bases *bisa*, mansion; *hīna*, army; *kantha*, town; *kuṣḍa*, palace; *strīya*, woman:

	Sing.	Pl.
nom.	*kantha*	*kanthe*
acc.	*kantho*	*bise*
instr. abl.	*hīñejsa*, *biśśejsa*	*strītyau*, *strīyau*
gen.	*kīnthe*	*kuṣḍānu*
loc.	*kīntha*, *biśśa*	*kanthvo*

Thus also *akā*- and *ikā*- bases, e. g. from *śśandā* > **sayantakā*, earth; *salī* > **sardikā*, year: nom. *śśandā*, *salī;* acc. *śśando*, *salī;* gen. *śśandye*, *salye;* loc. *śśandya*, *salya;* nom. pl. *śśande;* instr. abl. pl. *śśandyau;* gen. pl. *śsandānu*.

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Also nouns formed with the suffix *cī* are inflected in the same way, the nom. sing. having adopted the form *ca* after ordinary *ā*-bases; thus nom. *alysāgya* > **alysānacī*, princess; acc. fem. *dajsaṃco*, of *dajsandaa* > **dajsantaa*, burning.

Several bases are formed by means of the abstract suffix *āmatā*, which regularly seems to have become *āma* at the time when our manuscripts were written. The inflexion of the base *bvāma* > **budāmatā*, insight, can be reconstructed as follows:

	Sing.	Pl.
nom.	*bvāṃma*	*bvāme*
acc.	**bvāmo*	*bvāme*
instr. abl.	**bvemejsa*	**bvāmayyau*
gen.	**bveme*	**bvāmānu*
loc.	**bvema*	**bvāmuṷo*

The old forms are largely retained in writing, with the result that numerous irregular forms are found. The examples which follow include forms of the base *pārāmatā*, which is an adaptation of Skr. *pāramitā*: nom. *bvāmata*; acc. *hvāñāmato*, saying; *dyāmatu*, seeing, and, in a late text, *ḳejāṃma*, playing; gen. *bvemäte*, *bvāṃme;* nom. acc. pl. *tsūmate*, goings; *ḳāmate*, and *ḳāmete*, thoughts; instr. abl. pl. *ḳāmayyau*; gen. pl. *pārāṃmāṃ;* loc. pl. *pārāmvo*.

The fem. terminations are all perspicuous; nom. *a* is old *ā*; *o* is *ām*; *e*, often written *ä*, is *ayāh*, and the loc. termination is old *aya* as in Av. The gen. is also used as an instr. abl., usually with the addition of the postposition *jsa* > **hatca*. In late texts we also find pronominal locative forms such as *diśiña*, *diṣaña*, *diśañä*, in the quarter; *parṣaña*, in the assembly. In the plur. only the nom. acc. *e* > *āh* differs from *a*-bases. It is not, however, possible to say whether the instr. abl. *yau* does not also continue old *ābiš*, and the irregularity in writing the subscript demicircle in the loc. pl. may reflect a fusion of *aiṣuām* and *āhuām*.

The inflexion of *a* and *ā*-bases has largely been extended to other nouns, so that only traces of other bases can be found. It is, however, probable that new materials will bring more such remnants to light.

Old *i*- and *u*-bases have apparently been mostly treated as *a*-bases. Thus the nom. forms *ggari*, hill; *pasä*, goat, have nothing to show that the bases were not *gara*, *pasa*, respectively. *Ggari* cannot even be **garih*, unless *ar* > *rr* were not subject to *i*-epenthesis. That such was actually the case, cannot be inferred from the gen. pl. *ggariṇu*, because *i* only causes palatalization when it is final. This form seems to be a trace of the old inflexion, while *ggarāṇu*, and probably also *ggaryau*, *garvā* are *a*-forms.

i-, *u*-bases

Another remnant of the *i*-inflexion is apparently the acc. *suti*, shoulder. The variant *sve* in a late text is too uncertain to allow us to think of a transference to the *ā*-inflexion.

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More certain traces of the *i*-inflexion seem to be found in nom. forms such as *māśtä*, month; *paśtä*, fall, end; *balysūśtä*, Bodhi, &c, where the palatalization points to a final *i*. Also in the acc. we find *paśtä*, end; *rruśti*, kingdom, while *babysūśtu*, *rruśtu*, &c, show the acc. termination of *a*-bases. The ensuing confusion further led to forms such as nom. *balysūstä*, *rrustä*, while *māśtä*, months, may be **māstayah* or contain the *ā*-termination. The latter is the case with the *e* of the gen. *balysūśte*, and probably also with the gen. *rruśtä*, if this stands for *rruśte* and is not formed from *rruśti* after the pattern of *a*-bases.

Of old *u*-bases we have the nom. *pasä*, goat, while *daha*, man, cannot be identified with Av. *dahyu*. Forms such as *pālsuve*, ribs; *paḍe* axes, cf. Av. *parəsu*, Old. Pers. **parϑu*, have the usual termination of fem. and neut. *a*-, *ā*-bases.

ī-bases Old fem. *ī*-bases would be expected to form their nom. in *i*. We have already seen, however, that the common *cī* suffix forms its nom. after the *ā*-pattern in *ca*. There are, on the other hand, one or two examples of bases in old *inī*. The fem. of *bisīvrrāṣṣai*, a noble youth, has the nom. *-ṣṣaiñä* and the nom. pl. *-ṣṣaiñä*, which may be **ṣṣainī*, *-*ṣṣainyah*, respectively, but also nom. *ṣṣaiña*, gen. *-ṣṣaiñe* after the *ā*-pattern. There is also an acc. *pājiñu*, garden, with the loc. pl. *pājiñuṷo*, *pārgyiñuvo*, which may be a remnant of the old inflexion.

diphthong-bases The base *rāy*, wealth, riches, is perhaps found in the acc. pl. *rrānä*, where the base has been added to in the same way as the *ā*-bases mentioned above.

The old diphthong base *nau*, ship, forms its nom. *nau*, *no*, which probably stands for **nāvā*, and further gen. *nvye*, loc. *nvya*, with the usual *ā*-terminations and *au* changed to *vī* through *i*-epenthesis.

Consonantic bases.

Final consonants disappeared in Saka, and we should not, therefore, expect to find many traces of consonantic bases, notably of such as ended in a stop. Thus the base *ysärä*, heart, corresponding to Av. *zərəd*, is regularly inflected as an *a*-base.

tāt The case is similar with the numerous nouns formed with the old abstract suffix *tāt*. We should expect *tāt* to become *tā* and to follow the *ā*-inflexion. It is, however, evident that the old acc. **tātam* exercised a conservating influence which led to the suffix being felt as *tāta*, which again would naturally be inflected as an *ā*-base. There may, further, have been a doublet *tāti*, which would result in *tetä*. *Tāta* and *tetä*, *tete* would further regularly become *tā*, *te* respectively, at the date of our manuscripts, but the writers would be likely to retain many semi-learned archaisms.

The state of things represented by the texts corroborates these a priori inferences.

In the nom. we have forms such as *ttūśśāttā* and *ttūśśāttätä*, emptiness; *hajvattetä*, wisdom, of which the first one was probably the common form.

Outside of the nom. the *e*-form seems to have been generalized. There is a series of varying forms, partly due to the fact that *tāt* remained in use as a living suffix, so that old and new formations may be found side by side. Thus we find acc. *pīrāttetu*, writing; *rrundetu* > **raukṣnatātam*,

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splendour; *ttāḍetu* > **ttāratātam*, darkness; *śśiratetä* and *śśire*, goodness; instr. and gen. *śśäratete*, *śśirate* and *śäre*, goodness; *hvāhitte*, broadness; *hamaṃge* and, probably miswritten, *hamegge*, sameness, and even *śśäḍye*, goodness; acc. pl. *ttuśśateta*, *śśäḍe*.

There are several traces of old *nt*-bases. The pres. part., however, usually takes the additional suffix *a* or *aka* and is inflected as an *a*- or *aka*-base. The only exception is perhaps the suffix of the act. past tense, nom. *te*, nom. pl. *tändä*, which perhaps contains the pres. part. of the base *ah*, to be, as already mentioned. Some *vant*-bases may also be old participles. Of such bases we have *hye*, man; *rre*, king, and **ṣṣe*, carnivorous animal. *nt*-bases

The nom. sg. *hye*, *rre*, the latter also occurring as a voc., must be compared with Av. forms such as *ašivā*, and represent **hauṣavāh*, **rvāh*, respectively. The acc. *hyandu*, *rrundu* can be the old consonantic **hauṣavántam*, **rvantam*, respectively, or *a*-forms from the bases **hauṣavanta*, **rvanta*. The same is the case with the gen. forms *hyandä*, *rrundä*. The gen. *hyandiye* I have only found in the sentence *kho ye hyandiye kamalu paṭättä*, if one cuts off a man's head. Here the *ye* may be a careless repetition of the preceding *ye*, somebody, or else *hyandiye* is an adjective. In the nom. pl. we have *hyandä*, *rrundä*, *ṣṣuṃdä*, which are the old forms in *ah*. The form *rrunde* is not clear. We may think of the nom. sing. having influenced it. Other plur. forms such as *hyandyau*, *rrundyau; hyandānu*, *rrundānu; hvaṃṇḍvā* follow the *a*-inflexion, while *rrundinu* is of the same kind as *ggariṇu* and perhaps formed after the analogy of *i*-bases.

The base *pad*, foot, may be contained in the gen. *pai* < **padah*; nom. acc. pl. *pā*, which may be the old dual **pādā*. It is, however, more probable that they, as well as the instr. plur. *pāyau* and the loc. plur. *pyo*, *po*, *pyā*, *pā*, are formed from the base **pada*. A base corresponding to Av. *rād*, reason, cause, forms its gen. *rrāyä* and acc. pl. *rrāyä*, which may be **rādah* or stand for *rrāye* after the *ā*-pattern. *d*-bases

Also old *n*-bases are represented by consonantic forms. The gen. *śvānä* of the base *svan*, dog, can be both **svānah* and **svānahya*, but the nom. pl. *śśuvānä*, *śvānä* can only be **svānah*. *n*-bases

In other masculine *n*-bases we find two different forms of the nom. sing.: *ṣṣau* > **ṛṣāvā*, *king*, and, on the other hand, *naḍe* > **nartavāh*, man; *rrāyse* > **rāysāh*, king, and perhaps *ṣe* > **zrvāh*, Time, Lord. The form *sahe*, side by side with *sahä*, hare, is perhaps only a miswriting. It is hardly allowed to think of an *an*-base of the same kind as in Teutonic languages, though the isolated voc. *hudahe*, O good man, from the base *daha*, man, might point to this alternative.

Gen. forms such as *naḍaunä*, *ṣaunä* are *a*-forms, and the same is the case with plur. forms such as *ṣauna*, *naḍaunyau*, and *ṣṣaunānu*, known from ϸαοναvο in the coin legends of Kaniṣka and his successors.

Several *man*-bases preserve traces of the old inflexion. They are, however, subject to a double influence: of neuter *a*-bases in the case of neuter nouns, and of *ā*-bases. *man*-bases

In the nom. sing. we have old forms such as *nāma*, name; *śśāma*, face; *ttīma*, seed, and *a*-forms such as *tçeimä*, eye; *ggämä*, march; *rrīmä*, soilure. *Rraysma*, array; *stāma*, trouble, are inflected as *ā*-bases, forming their acc. in *o*.

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In the gen., which is also the base of the instr., we have forms such as *nāmani, śśāmani*, which must be **nāmánahya, *śśāmánahya* on account of the *a*. In the instr. the final vowel is often dropped, e. g. in *śśāmaṃna, tcārmanna*, with fat. In the loc. we seem to have *ggāmañu*, from *ggāma*, cf. *myāño* side by side with *myāña*, in the midst, but Leumann explains this form as an acc. Else we have forms such as *śśāmäña, tçeimäña*, with the usual anaptyctic *ä* after *m*. Such forms are evidently *a*-forms.

In the nom. acc. pl. we have two forms, *a* and *añä*, corresponding to Av. *a* and *ani*, respectively; thus *ggāma, śśāma; ḇeimañä, ggāmañi, tçeimañi, ttīmañä*, where the preservation of the short *a* before *ñ* may be due to the *a*-doublets. In the instr. plur. we have *dāmyau*, with wreaths, but *śśāmañyau, tçeimañyau*, and in the gen. pl. *aḇemañānu*, of mishaps; *ttīmaṃñāṃ*, &c, formed after the *a*-inflexion. The *i*-termination which we have found in *ggariṇu*, of hills; *rrundinu*, of kings, occurs in *tçeimañinu*.

The fem. base *tcarīma*, field of activity, has the nom. *tcarīmä*, acc. *tcarīmu*, analogous with *balysūśti, balysūśtu*, Bodhi, while the gen. *tcarīme*, loc. *tcarīma*, nom. acc. pl. *tcarīmä*, &c, are *ā*-forms.

r-bases Among *r*-bases the nouns of relationship have preserved some old forms, but also here the vocalic inflexion has modified the old system.

In the nom. sing. *māta*, mother, has preserved the old form, while *pite, pye* has the same termination as *an* and *ant*-bases; cf. Av. *pitarš*. The only acc. form which has so far been traced is *mātaro*, from a base **mātárā*.

The masculine gen. forms *brātari, pyari*, must be **brātárahya, *pitárahya*, respectively, while *pīri* can be **pitarah*, but more probably is *pitarahya*. Similarly *dvīrä, mere* are **duytárayāh, *mātarayāh*, respectively. The instr. *hvari*, which occurs in a late text, seems to be corrupt; if not, it may stand for **hvaharah*.

The form *mārāpätara*, for which we also find *mārāpyatara*, probably a misunderstood archaism for *mārāpyara*, is perhaps originally an old dvandva, but was no doubt felt to be the usual nom. acc. pl. of *a*-bases. Other plural forms follow the vocalic scheme; thus *brātaryau, dvataryau, mārāpyarāṃnä*.

h-, ṣ-bases An old *h*-base is apparently *mase* in *ggaṃphamase*, as much as a mile, &c. The word *ḇā*, ray, of which we have acc. *ḇāyu*, acc. pl. *ḇāyä*, is perhaps connected with Skr. *bhās*.

The word *uī, uvī, uvä, uṷi*, ears, attention, instr. *ṷyau, uṷau, uvṷau*, corresponds to Av. *uš*, and the forms are originally dual.

ADJECTIVES.

Adjectives are, in most particulars, treated as nominal *a*- and *ā*-bases. Thus *hvāhä*, broad, fem. *hvāha*, n. *hvāhu*. As in other connected languages, the neuter sing. is also used as an adverb; thus *briyūnu*, lovely; *hamuraṣṭu*, all right; *thatau*, quickly.

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Our material is not sufficient for giving a full exposition, but we can see that there are some separate adj. forms in use.

In the word *mästa*, great, the regular fem. forms instr. *mäśte*, loc. *mäśta* have influenced the acc. fem. *mäśtu* and the nom. acc. pl. fem. *mäśte*.

In the gen. sing. we sometimes find regular *a*-forms such as *paḍāṃjsī*, of the former; *śiri*, of the good. The usual termination is, however, *ye*; thus *dasamye*, of the tenth; *mästye*, of the great; *panye*, of each, &c, and as instr. *rraṣṭye*, right; *śśärye*, good. We have seen that *ye* is the regular result of *áhya*, and this form must therefore have been transferred from pronouns such as *ttye* > **táhya*, of that.

In some forms a *n* has been added to the base; thus in the instr. fem.: *hīviñe*, with the own; *braṣṭäñejsa*, with the asked; in the loc.: *hamäña*, in the same; *śśärña*, in the good; *handarña*, in another; and in the nom. acc. pl. neut.: *āṣṣeiñi*, blue; *harśäñi*, *harśśäñi*, bright, white; *śīyiñä*, white. The last three examples are not clear. They may contain the termination *i* or *e*, *ä*, with secondary palatalization, cf. Av. *aχšaēna*, blue, or else the base ends in *ña*. Some *n*-forms have already been met with in the loc. sing. of *a* and *ā*-bases, and others occur in the inflexion of pronouns, where they were probably first developed.

Of the comparative suffix *yah* there is a trace in *bihīyu*, much, which must be connected with Av. *vahyah*. The form was evidently not felt as a comparative, for it was made the base of a new comparative *bihīttara*, more, with the suffix *tara*. The latter was a living suffix, and therefore often preserved the voiceless initial, e. g. in *hurīttara*, easier; *pīrmāttara*, higher. Else the initial was treated as intervocalic; thus *buḍara* > **burutara*, more; *ttuvaḍara* from *ttuvara*, furthering; *vasuttara* from *vasuta*, pure; *hastara* > **hat-tara*, better; *mästara* > **mästatara*, greater. This suffix is also contained in *handara*, another. Here we also find the form *tāra*, known from Avestan; thus *haṃdāra* — *haṃdāra*, some — others. In the loanwords *dukhauttyera* > **dukhauttitara*, more miserable; *puñaunditara*, more meritorious, the suffix has been mechanically added to the nom.

In *pīrma* > **pṝvyama*, foremost; *tcarama*, last, we have the superlative suffix *ma*. The former word was made the base of new comparatives and superlatives, *pīrmāttara*, *pīrmāttama*, and the usual suffix is *tama;* thus *hastama*, best; *ustama*, last; *mästama*, greatest. The long form *tāma* is probably contained in the pronoun *kāma*, Av. *katāma*, which.

PRONOUNS.

1. Personal pronouns.

The nom. *aysu* corresponds to Av. *azəm*. Other cases are formed from the base *ma*, thus the enclitic acc. *ma* > **mā*, and gen. *mä*, *mi* > **mai*. The gen. *mamä*, *maṃ* cannot, on account of the final *ä*, be identified with Skr. *mama*. The final *mä* is probably the enclitic *mä*. From *mamä* is formed the possessive *mamāna*, while *māmakä*, which occurs once after *mamä*, is uncertain and perhaps borrowed from Skr.

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In the plural, which is sometimes also used as a pluralis majestatis, we have *muhu*, *muho*, and occasionally *mihi*, *maha*. Sogd. *m'γw* makes it probable that the form is connected with Old Pers. *amāχam*, having been influenced by the second person in the colour of the vowel. The form *muho* is also used with the instr. abl. postposition *jsa*, before which we also find the usual suffix, thus *mihyaujsa*.

The gen. *māvu* regularly corresponds to Av. *ahmākəm*, and *māju* to Shughni *māš* < **ahmāčya*[1]. *Māju* has been made the base of a possessive *mājaa*, my.

Thu, thou is **tvam*. The enclitic *te*, *e*, *tä* is **tai*, and the gen. *tvī* > **tava* + the emphatic *ī*, cf. Skr. *e(va)*. *Uhu*, *uho*, you, is comparable with Av. *yūžəm*, and has probably lost the initial *y*, for which we should expect *gy*, through dissimilation; cf. also *uhujsa*, with you, thee. The gen. *umāvu*, *umā* corresponds to Av. *yūšmākəm*, and the form *umā* once occurs with the suffix *āna* as *umāṃnī*, cf. *mamāna* and *tvī*. The enclitic form is *ū* > **vah*.

The enclitic *ī*, after vowels often with hiatus consonants *tī*, *yi*, has not been explained, but may be connected with Av. *īm*, *hīm*. The reflexive base *hva* occurs in *hvatä*, Av. *χᵛatō*, of one's own accord, and in *hīvī*, own, cf. Av. *χᵛaēpaiϑya*, Sogd. *γypδ*.

2. Demonstrative pronouns.

The common demonstrative pronoun is the base *ta*, alternating with *aiṣa*, which is used in the nom. sg., in which case the neut. agrees with the masc., the old neuter *tta* being only used as an adverb, thus, so. In the plur. the neut. sometimes takes the masc. and sometimes the fem. form, just as is the case with nouns. The regular inflexion is as follows:

	Sing.		Pl.		
	m. & n.	f.	m.	f.	n.
nom.	*ṣä*	*ṣā*	*ttä*	*tte*	*ttä*, *tte*
acc.	*ttu*	*tto*	,,	,,	,, ,,
instr.	*ttäna*	*ttäñe*	*ttyau*		
gen.	*ttye*		*ttānu*		
loc.	*ttiña*		*tvo*		

In the nom. sg. *ṣä* represents old **aiṣah*. The doublet **aiṣa* is found in the emphatic *ṣai* > **aiṣa ī*. In the fem., metrical texts have *ṣa* for *ṣā*, owing to proclitic use. In late texts the demicircle is commonly added below *ṣ*; thus *ṣä*, *ṣā*. In the acc. fem. we occasionally find *ttu* for *tto*. The instr. *ttäna* is perhaps connected with Old Pers. *tyana*, and it is possible that the *n* has been transferred from this form to instr. fem. *ttäñe*, loc. *ttäña*. The gen. *ttye* is regularly derived from **tahya*, and the plural forms *ttä*, *tte* represent Aryan **tai*, **tāh*, respectively.

[1] cf. Morgenstierne, An Etymological Vocabulary of Pashto, s. v. *mūž*, where also a different explanation of *muhu* > **mayam* is given.

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The nearer demonstrative is usually expressed by a reduplicated *ṣäta*:

	Sing.		Plur.		
	m. & n.	f.	m.	f.	n.
nom.	*ṣätä*		*ttätä*	*ttäte, ttete*	*ttätä, ttäte*
acc.	*ttutu*	*ttuto*	,,	,, ,,	,, ,,
instr.	*ttätäna*	*ttäteñe*			
gen.	*ttätäye*		*ttätānu*		
loc.	*ttätäña*				

Instead of *ttutu* we also find *ttū*; instead of *ttätäye ttitäte, ttitätye, ttīye*, and *ttyānu* is more common than *ttätānu*.

By adding the suffix *tāra*, denoting reference to another, cf. the comparative suffix, is formed a demonstrative meaning 'the other', 'yonder':

	Sing.		Plur.	
	m. & n.	f.	m.	f.
nom.	*ṣārä*	*ṣāra*	*ttārä*	*ttāre*
acc.	*ttāru*			
gen.	*ttārye*		*ttārāṇu*	
loc.	*ttārña*			

In the masc. gen. sing. we also find the substantive form *ttārä*. Other forms have not been traced.

From the base *ava* we have the pronoun *vāma* > **avatāma*, which is used with the sense 'some', *ava* 'several', and adverbs such as *vara* > **avaϑra*, there; *vaysña, vaña* > **avaysnaya*, now, cf. Av. *ava* and *asna*.

Similarly the base *ima* is found in the pronoun *mī*, this, cf. Sogd. *m'yδ*; in the adverbs *mā*, *ima* Sogd. *m'δ*, thus; *mara* > **imaϑra*, here, and in *mūysaṃthia*, belonging to this birth.

The base represented by Av. *hauv* seems to occur in *hūduva*, both. *hauv*

3. Interrogative, relative and indefinite pronouns.

The interrogative-relative base *ka* is represented in the pronoun *kāma* > **katāma*, which (of *ka* many). It is inflected as the demonstratives, thus *kāmiñe* in the instr. fem., and loc. *kāmña, kāmiñä*(!). In unaccented position we sometimes find *gāma*. There are also some adverbial forms of this base; thus *kä*, Av. *kaδā*, when; *ku*, Av. *kū*, when, where; *kuburo*, as much; *kuṣṭa*, where; *kho, khu* > **kaϑām*, as.

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The old genitive **kahya* < *kye, ce,* has been generalized both for the nom. and the gen., in both numbers. In enclitic position it is used as an indefinite pronoun, somebody, and the initial *k* is treated as the *k* of the base *kar*, so that the pronoun appears as *ye*. In the instr. and loc. we have *tcamäna, tcamäña,* respectively, cf. Av. *kąm*.

ci Instead of *kye, ce* we often find *kyi, ci,* which may be a simple shortening, or derived from the base *ci*. The latter is found in the particle *ci, ji,* Av. *čiṯ,* for which we often find *ju,* influenced by the neuter *cu,* which, that, which has taken the usual neuter termination *u*, or else stands for **kayam*.

correlatives From the relative and demonstrative bases some correlative adjectives are formed:

canda, how much, how great; *ttanda, ttandia,* and, reduplicated, *didaṃda,* so great, cf. Av. *čvant*. The demonstrative has probably been coined after the relative;

kyera, cera, such as; *ttedera, didira,* such, also shortened to *kyära, cära* and *ttära,* respectively, the former used in an indefinite sense: something like, some. From the short forms we further have, with the addition **tāma, crrāma,* such as; *ttrāma, ttandrāma, didrāma,* such.

The adjectives *biśśa,* all, every, and *haṃdāra,* some, are inflected as pronouns. Of *biśśa* the plur. fem. is *biśśä,* and only once we find *biśe* in the plur. n., perhaps only miswritten. Of *haṃdāra* we only have the nom. plur. *haṃdāri,* side by side with *haṃdāra*.

NUMERALS.

1. Nom. acc. *śśau,* fem. once nom. *śśa,* acc. *śā,* instr. *śäna,* fem. *śśiñe, śśiñi,* gen. *śye,* once apparently *śśätä,* loc. *śiña*. The inflexion is pronominal, and the base is apparently *sya, si,* Indo-Eur. *kio, ki*. In the nom. *va* has been added, cf. Av. *aēva*. From the same base we have *śśūjäta,* one the other, each other, and *śśūka* > **śśavāka,* alone. In *īgamä,* at one stretch, uninterruptedly, we apparently have the base *ai* occurring in Av. *aēva,* &c.

The ordinal is *paḍauysa,* first, loc. *paḍauśa,* formed from *paḍā* with a suffix which is also found in *ustamauysa,* last. Another word, *prrauda, prroda,* occurs in *prraudaphārra,* possessing the first fruit, cf. Sarikoli *prōd*. The form seems to represent a **parāvata*.

2. *duva, dva,* Av. *dvā,* instr. *dvyau,* gen. *dvīnu* > **dvayānu*. The ordinal is *śäta,* i. e. **źäda* > **dvita,* where the compound *śśūjäta,* one the other, points to an older *jäta,* cf. the change of *vy* to *j* in Pers. *ǰān,* Av. *vyāna*.

3. *drrai* > **trayah,* and occasionally *draya,* with the termination of nominal *a*-bases; gen. *drrainu*; loc. *draivā*. The ordinal is *däda,* occasionally written *dädda* > **tritya,* cf. the disappearance of *r* in *diysde* > **drjsatai,* holds.

4. *tcahaura, tcahora,* fem. and neut. *tcahaure, -rä, tcahore, -rä,* i. e. **čatvāraḥ* with the terminations of *a*- and *ā*-bases. In the oblique forms and in compounds, *tcūra;* thus *loc. tcūruyo, tcūryo;* ordinal *tcūrama*; cf. *tcūrapata,* a four-liner, *tcūra* being in such compounds sometimes inflected in agreement with the last component. In compound numbers *tcahaura* and *pare* coalesce to *tcahaure*; thus *tcahaurebistä,* twenty-four. The ordinal is, as we have seen, *tcūrama*.

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5. *paṃjsa* > **pantca*, and occasionally according to Leumann *paṃjso* > **pantcakam;* instr. *paṃjyaujsa*, gen. *paṃjinu*, *paṃjeṃ*, loc. *paṃjvā*, with palatalization of *js* to *j*, as usual in these numerals, where the case-suffixes are probably secondary. In secondary contact with voiceless sounds the *tc* < *js* regularly becomes *s;* thus *paṃssc* > **pantcasate*, five hundred; *pusparebästä* > **pantcaparevīsati*, twenty-four. The *u* of the latter form is also found in the ordinal *pūha*, cf. Avestan *puχδa*.

6. *kşäţa*, *kṣeţa*, *kşei*, Av. *χšvaš*, gen. *kṣeṇu*, loc. *kṣvo;* cf. *kşeivarānotä*, ninety-six, but in the late text A *spare-* for *kşeivare*. The ordinal is *kşeima*, *kşema*.

7. *hauda*, *hoda* > **hapta*, instr. *haudyau*. *Hauda* + *pare* regularly becomes *haupare*; ordinal *haudama*, *hodama*.

8. *haṣṭa*, Av. *ašta*, in late texts also *haṣṭä*, gen. *haṣṭänu*, loc. *haṣṭvā;* ordinal *haṣṭama*.

9. *nau*, *no* > **nava;* ordinal *nauma*.

10. *dasau*, *daso* > **dasakam*, in the oblique cases palatalization, instr. *daśyau*, *daśyo*, gen. *daśśänu*, loc. *daśvo*; ordinal *dasama*.

11. [*śśūdasu*], ordinal *śūdasaṃ*, i. e. *śśūdasama*.

12. *duvāsu*, *dvāsu* > **dvādasam*, in secondary contact *dvās*, thus *dvāsse*, *dvāsi*, twelve hundred; ordinal *dvāsaṃ*, i. e. *dvāsama*.

13. *drraisu* > **trayadasam*, loc. *drraiśuvo*, ordinal *draisaṃ*, i. e. *draisama*.

14. *[tcahaulsu]* > **tcahaurdasam*, ordinal *tcahaulsama*.

15. *paṃjsūsu* > **paṃtcadasam*, ordinal *paṃjsūsama*.

16. *kṣasu* > **kṣadasam*, instr. *kṣasyau*, without palatalization; ordinal *kṣasama*.

17. not recorded.

18. *haṣṭūsu* < **aṣtādasam*, in secondary contact *haṣṭū[s]*, thus *haṣtūysāre*, eighteen thousand.

19. not recorded.

20. *bistä* < **vīsati*.

The numbers between the decimals are expressed by prefixing the unit followed by *pare*, after vowels *vare*, i. e. the nom. plur. fem. or neut. of *para*, cf. Sanskrit *dvāpara*. With *tcahaura* this *pare* coalesces to *tcahaure* through haplology, as we have seen.

21. *śśūvarebästä*.

24. *tcahaurebistä*, instr. *-biśtyau*.

25. *pusparebästä*.

26. *spärabaista*, i. e. *sparebästä*, in A, as from **kṣaṣpare-;* older probably *kşeivare-*.

30. *därsä* > **trisat*, with transposition of *r*.

The termination is *ä* in all higher numbers, under the influence of *bistä* and the fem.neut.termination *e*, *ä*.

32. *dvāvaredärsä* and *dvāredärsä*, instr. *dvāvaredärśyätau*, i. e. *dvāvaredärśyau*, loc. *dvāvaredirśṇau*.

35. *pusparedärsä*.

40. *tcahaulsä*, *tcaholsä* > **tcahaursat*.

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46. *sparatcahaulsä*, in A.

49. *nauvaretcaholsä*.

50. *paṃjsāsä* > **pantcāsat*.

56. *sparapaṃjsāsä*, in A.

60. *kṣaṣṭä*, cf. Avestan *χšvašti*, loc. *kṣaṣṭuyo*.

66. *sparakṣaṣṭa*, in A.

77. *hauparehaudā*, in A, suggesting *haudātä* for seventy.

80. *haṣṭātä*, *haṣṭā*, cf. Av. *aštaiti*, loc. *haṣṭeyo*; in *haṣṭäyseräṇu*, of eighty-eight thousand, *haṣṭātä* has become *haṣṭä*.

84. *tcahaurehaṣṭātä*, loc. *-haṣṭeyo*.

88. Leumann, N 158[25], translates *haḍihaṣṭā yseryo* 'with eighty-eight thousand', but *haḍi* is probably the particle *haḍe*.

90. *nautä*, cf. Av. *navaiti*, loc. *nveyo*.

92. *dvāvarenautä*.

94. *tcahoränautä*.

95. *pusparenotä*.

96. *kṣeivarenotä*.

99. *nauvarenautä*.

100. *satä* > **satam*, with the *ä*-termination as often in neuter nouns. In the plur. we have *sate*, *se*, and sometimes *sata*, with the usual neuter terminations; thus *paṃjsa sate*, five hundred; *kūlu sate ysāre*, a crore hundred-thousands. Further instr. *seyau*, loc. *satyo*, and also *sīyvā*, with the palatalization noticed in other higher numerals. Ordinal *sataṃ*, i. e. *satama*.

108. *ssa haṣṭa*, in A.

1000. *ysāru* > **hayzahram*, plur. *ysāre*, with *i*-epenthesis in the oblique cases, gen. *yserānu*, *ysernu*, loc. *yseryo*, *yservā*. In the late D we even find *yseryeṃ (yseryāṃ) paṃjeṃ*, of thousand-and-five. In the, likewise late, Suvarṇaprabhāsa manuscript *yserye* translates *śatasahasrikāyām* and seems to be the instr. fem. of an adjective **sysāra* > **sataysāra*, consisting of hundred thousand. Ordinal *ysaraṃna*.

Some higher numerals are occasionally borrowed from Sanskrit: *kūla*, a crore, Sanskrit *koṭi*; *nayutta*, locative *nayvā*, hundred milliards, Sanskrit *niyuta*.

Of distributives we have *hatärra*, once, *hatäro*, sometime, cf. Av. *hakərət*; *drrai tcīra*, three times, lit. three walks, cf. *tcīra* > **tcarya*, path, walk.

VERBS.

As in the case of nouns, the thematic inflexion has mainly been carried through also in verbs, so that it is possible to deal with Saka conjugation as one single system.

There are, it is true, some traces of athematic inflexion. Thus the present of the base *āh*, to sit, is 1 sg. *āhe*, 3 sg. *āste* > **āstai*, 3 pl. *āre* > **āhārai*; of the base *dviṣ*, to be inimical, we apparently have

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the pres. 3. sg. *duiṣṭä*, and the verb substantive *ah* seems to have preserved its old present throughout, sg. 1 *īmä, mä* > **ahmi*, 2 *ī* > **ahi*, 3 *aśtä* > **asti*, pl. 1 *mä* > **hmah*, 2 *sta*, 3 *īndä* > **hanti*, though some of these forms have not been traced in independent use, but only occur in compound tenses.

There are also some remnants of the reduplicated present. The base *di*, to see, forms its present with reduplication; thus 1 sg. *daimi* > **didami*, where *i* has become *ai* through *i*-epenthesis just as *a* where there is a double epenthesis, 3 sg. middle *ditte* > **didatai*. It is, however, evident that we here only have to do with remnants, and that *did* was felt to be a verbal base; for the past part. is *dästa* > **did-ta*, appeared, side by side with *däta*, seen. In the bases *stā*, to stand; **hmar*, to count, the old reduplication can be traced in the cerebralization of the initial; thus *ṣṭäte* > **hiṣtatai*, stands; *ṣumärä* > **hiṣmärait*, he might count.

The old present classes containing the *n*-infix have also left some few traces; thus *hamändä* > **haminati*, constructs; *ggändä* > **gṛbnati*, seizes; *uysgärnu*, restore; *jändä* > **jinati*, suppresses; *yīndä* > **kṛnati*, does; *vahīndä* > **avahandati*, sinks. The conjugation is, however, everywhere adapted to the *a*-base pattern, and the *n* has occasionally been transferred to other forms; thus *baṣṭarrda* > **viṣṭṛnta*, spread; *purrda* > **pṛnta*, conquered.

The difference between the various *a*-themes can only be traced in the palatalization caused by *ya* and *aya*, and by the preservation of the short penultima *i* > **aya;* thus *kaśte* > **kasyatai*, appears; *pīräte* > **dipīrayatai*, writes.

The old secondary bases have partly been preserved.

The inchoative suffix is *s* as in Av., and it plays a considerable rôle in Saka; thus *byūśtä*, cf. Skr. *vyucchati*, dawns; *hīśtä* > **āisati*, comes; *niṭaśtä* > **niṣad-s-ati*, sits down; *parśtä* > **aparitc-s-ati*, is released, &c.

The usual causative suffix is *i* > **aya*, which causes palatalization of a preceding consonant or *i*-epenthesis; thus *bañite* > **bandayatai*; binds; *haṃggaljīndä* > **hamgartcayanti*, they gather; *rrījite* > **raitcayatai*, leaves behind; *birāśäte* > **virāysayatai*, explains; *viśtätä* > **vistayati*, places; *padīmäre* > **padamayārai*, they build; *hanemäte* > **hanāmayatai*, bends, &c.

As in other Iranian languages[1], there is also another causative, formed by adding *aya* to a base in *āna;* thus *dyāñäte*, shows; *berāñite*, causes to rain; *ysyāñe* > **ysayānayatai*, produces.

Denominatives are indistinguishable from ordinary causatives; thus *māñäte* > **mānayatai*, resembles; *pīräte* > **dipīrayatai*, writes.

There are three genders, the active, the middle, and the passive, but only the active is fully developed. Active and middle forms are sometimes distinguished, e. g. in the base *di*, to see, middle to appear. Often, however, they are used promiscuously, so that we find *byehäte*, gets, but *byehīndä*, they get, the former middle, the latter active. Of the old passive there are some forms, partly active, partly middle; thus *baitti* > **badyati*, is bound; *hvīnde* > **hvanyatai*, *hvañäre* > **hvanyārai*, is, are, spoken; *jīye*, *jiyäre*, decays, they decay; *panaśśäre*, they disappear; *ysaiye*, *ysiyäre*, is, are, born. It is, however, doubtful whether the passive was still, to some extent, living.

[1] cf. Grundriß der iranischen Philologie, I, i, p. 305.

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Of tenses the present and the past are well represented.

In the present we find both active and middle forms, but the difference is, as already remarked, mainly formal.

The old past tense has ceased to denote the past. As in Sogdian, however, we have a tense with secondary terminations, which might be characterized as an imperfect. In Saka it is used as an imperative and as a future, and I shall call this tense injunctive.

As an ordinary past tense the past part. pass. is used, either the part. itself, inflected as a vocalic noun in order to distinguish gender and number, or the participle followed by an element **ant*, nom. sg. *e*, nom. pl. *andä*, which has been explained as corresponding to Skr. *vant*, but which may be the present part. of the base *ah*, to be, as stated above. Through various combinations with the verb substantive and other bases of similar meaning, some forms are evolved which may be characterized as perfects and pluperfects.

The base *yan* is largely used with nouns and participles to form various verbal expressions; thus *āysda yan*, to observe; *apramānu yan*, to disregard; *bajauttu yan*, to scoop out; *byāta yuḍu yande*, he has remembered, &c. Such compounds sometimes have a more intensive meaning than the simple verb, and sometimes also make it possible to distinguish temporal modifications.

In addition to the indicative there is a conjunctive, an optative, and an imperative. The conjunctive and the optative are often used side by side, about an action which one hopes or expects to come true.

Of other verbal forms we have participles, infinitives, and traces of a gerund. The participles are a present, both active and middle, a past, and a future pass. participle.

In the inflexion of the tenses the person and number are indicated by suffixes, distinguishing three persons and two numbers. These terminations are: Pres. act.: sing. 1 *mi*, 2 *i* > **hi*, 3 *ti*; pl. 1 *mä* > **mah*, 2 *ta*, 3 *ndi* > **nti*

Pres. middle. sing. 1 *e* > **ai*, 2 *a*, 3 *te* > **tai*, pl. 3 *āre* > **ārai*.

Before the *m* of the 1st pl. the *a* of the theme is lengthened as in other connected languages. In the 1st sing. that is not the case, and also here other Iranian tongues show parallel forms. The *t* of the 3rd sing. is treated according to the common phonetical laws. The middle termination *e* is often replaced by *ä*, *i*, and in the 3rd sing. we often find *e* for *äte*. The 2. sing. middle has only been traced in *bva*, understandest; *haṃjsäta*, purposest, and is difficult to explain. *Ahai* could not result in *a*, and it is possible that there is a fusion with the conjunction termination.

Conjunctive: sing. 1 *īñi* > **ani*, plur. 1 *āma*, 2 *āta;* middle sing. 1 *āne* > **ānai*, 2 *a* > **āha*, 3 *āte* > **ātai*, pl. 1 *āmane* > **āmanai*, 3 *ānde* > **āntai*.

The termination *īñi* seems to be an adaptation after the indicative *īmä* > **ahmi*, for both palatalization of *n* and *i*-epenthesis is not in accordance with the usual development.

Optative: sing. 1 *yo* > **yām*, 3 *ya* > **yāt; ī* > **ait*, often with primary suffixes, *ītä*, *īyä*, or abbreviated to *ä*, *i;* plur. 2 *īru*, *īri*, 3 *āro*.

The 2nd plur. is unexplained, it seems to be **airam*, **airai;* the 3rd plur. is apparently a conjunctive **āram*.

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Injunctive: sing. 1 *u* > **am*, sometimes with primary suffix, *ūmi*, *ūṃ*, 2 *i* > **ah*, 3 *a* > **at* and *ta*, the latter middle.

Imperative: sing. 2 *a*, pl. 2 *ta*. Instead of *a* we sometimes find *u*.

Present active.

The regular inflexion, as represented by forms of the themes *yan*, to do; *puls*, to ask, is as follows:

	Sing.	Plur.
1.	*yanīmä, pulsīmä*	*yanāmä, pulsāmä*
2.	*yañä, pulśä*	*yanda, pulsta*
3.	*yīndä, pulśtä*	*yanīndä, pulsīndä*

The individual forms quoted under the 2nd plur. have only been met with as imperatives, but forms such as *sta*, you are, *daiya*, you see, show that they are also used in the present indicative. The form in *ta* would be liable to be confounded with the nom. pl. of the past part. pass., and the form *ṣṭuta* > **ṣṭᵒta* > **hiṣṭata*, you stand, might be felt to be identical with *stāta*, stood. We thus understand the forms *ṣṭuta sta*, fem. *ṣṭute sta*, you have stood.

The various modifications caused in and by the *t* of the 3rd sing. after the disappearance of the short penultima have already been dealt with, cf. e. g. *huṣṭä* > **ukṣati*, grows; *hamättä* > **hamiϑati*, changes; *pīttä* > **patati*, falls; *baitti* > **badyati*, is bound; *haṃbuśdä* > **hambujsati*, bends; *hvīḍä* > **hvarati*, eats; *ḳetä*, *ḳei* > **kaṣati*, thinks, &c.

Present middle.

Only the sing. and the 3. pl. have been traced. From the base *bud*, to understand, we have:

	Sing.	Plur.
1.	*bve*	
2.	*bva, buva*	
3.	*butte*	*bvāre, buvāre*

Instead of the final *e* we often find *ä*, *i*, and when the *t* of the 3rd sing. is not protected by secondary contact, it often disappears; thus *haṃbrīhi*, I share; *hämäte, häme, hämä*, becomes, is; *hvañāre, hvañāri*, are spoken. As to the varieties occurring in the 3rd sing., cf. *pasūste* > **pasautcatai*, is enflamed; *dṛysde* > **dṛjsatai*, holds; *gvaśte* > **gvachatai*, is digested; *dätte* > **didatai*, appears; *yande* > **yanatai*, makes; *mīḍe* > **mṛyatai*, dies; *nāste* > **nāsatai*, takes; *kaśte* > **kasyatai*, appears; *pyūṣḍe* > **apigauṣatai*, hears; *nijsaṣḍe* > **nitcaṣatai*, shows; *vajsiṣḍe* > **avatcaṣatai*, sees, &c.

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Conjunctive.

There is apparently no difference between active and middle forms, the former having been traced in the 1st pers. and the 2nd pers. plur., the latter in the 1st and 3rd persons and the 2nd pers. sing. Thus from the bases *hämä*, to become; *hīs*, to come; *hvan*, to speak; *pars*, to be saved:

	Sing.	Plur.
1.	*hvāñīñä; hämāne*	*parsāma; hämāmane*
2.	*hama*	*hīsāta*
3.	*hämāte*	*hämānde*

The characteristic of the conjunctive is, as will be seen, the *ā* preceding the terminations. The active form in *īñi* has already been dealt with. In the 1st plur. we once find *haṃjsamane*, we may go, miswritten, or haplology, for *haṃjsamāmane*. The middle form is even found in *āmaṃ* > **ahāmanai*, we may be. The active *parsāma* can also be classed as injunctive.

Optative.

It is not possible to give a complete paradigm, and I shall only give some examples.

1 sing. *hīśśo*, I might come; *ttrāyo*, I might save. There is no certain example of the 2 sing., the form *nā āyai*, thou mightest have received, being apparently based on the 3. sing., to which *ī*, art, has been added. The form *āya* is used as an optative of the verb substantive, not however to denote a wish or possibility, but a hypothesis. It is perhaps originally a perfect optative. Other examples of the *ya* termination are *hamīya*, may be; *ñāpīya*, may be known; *tsīya*, may go. The usual termination of the 3 sing. is, however, *ī*, *ītä*, *īyä*, *i;* thus *ī*, *īyä*, *ītä*, may be; *byehītä*, may get; *yanīyä*, *yanī*, *yanä*, may do; *keṭaiyä*, i. e. **ḳeiyä* > **kaṣīti*, may think, &c. Once we find *kṣamīyu*, may be acceptable, preceded by *balysūśtu*, from which the final *u* has evidently been transferred by mistake.

No example of the 1st plur. has been found. In the 2nd plur. we have *hämīru*, you may be; *yanīru*, you may do; *buvīri*, you may understand, and perhaps *gvīra*, you may take. The *r* of these forms is perhaps transferred from the 3rd plur. Here, however, we always have *āro*, *āru*, with a suffix corresponding to Av. *ram*, while the *ā* seems to be transferred from the conjunctive; thus *hämāro*, they may be; *hvāñāro*, they may say; *mañāru*, they may praise; *barāru*, they may ride; *yanāro*, *yanāra*, they may do. Leumann gives *vīro*, they may be, which I cannot check.

Injunctive.

The form which I call injunctive is, as already remarked, used as an imperative, or as a future, generally with the implication of intention.

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In the sing. we have 1 *parsu*, I will be released, let me be released; *pulsu*, I will ask; *biṣṭ-ū*, *biṣṭ-ūṃ*, I will be a pupil; *haurūmä*, I will give; *hvāñūṃ*, I will say, &c; 2 *dijsi*, take; *ma khiji*, don't be wearied, &c; 3 *biräṭa*, will split, with active; *hautta*, will know, *nāsta*, will take, &c, with middle termination. No certain plural forms have been recorded, but *parsāma*, we may be released, mentioned above as a conjunctive, is perhaps more properly an injunctive.

Imperative.

In the sing. we have forms such as *jina*, conquer; *buyso* > **viysava*, extinguish; *tso*, *tsu* > **tsava*, go, &c. Forms such as *yanu*, side by side with *yana*, do; *uysgärnu*, restore; *nāsu*, take, are probably due to the general blurring of short finals, though it is possible to think of an old form in *yanu*, which might be **kṛnu*, and of analogy. In the plur. we have *jinda*, conquer ye; *yanda*, make ye, &c. Leumann gives *hvāñādu*, they may speak, which looks like a 3rd plur. of the imperative with the *ā* of the conjunctive, but is perhaps only a mistake for *hvāñānde*.

Past tense.

The simplest form is the past part., inflected in gender and number; thus *vätä*, fem. *väta*, I, he, she, was; *väta*, fem. *väte*, were. In the two first persons the verb substantive can be added; thus Leumann gives the following forms from *āsta*, sat: sing. 1 *āstä mä*, fem. *āsta mä;* 2 *āstī*, fem. *āstai*; plur. 1 *āsta mä*, fem. *āste mä*; 2 *āsta sta*, fem. *āste sta*. I have not found other fem. forms than *väte sta*, you have been, and the curious *ṣṭute sta*, you have stood. The latter seems, as stated above, to be derived from the 2nd plur. present. In the 1st sing. we find forms such as *ātumä*, I came; *bästumä*, I entered; *pastātumä*, I went on. If they are correct, they seem to be formed from the neuter part. by adding the enclitic *mä*, come by me, &c.

Another preterit, with a more active sense, is formed by adding a suffix *te*, fem. *tätä*, plur. *tändä*, derived from the past part., as already stated. In the two first persons the verb substantive is added, in the 2nd plur., however, the termination *tändä* may instead be changed to *tända*, after the analogy of the present suffix *ta*. Thus we have the following forms of the base *yan*, to do:

	Sing.	Plur.
1.	*yäḍaimä*, fem. *yäḍätämä*	*yäḍändämä*
2.	*yiḍai*, fem. *(yäḍätī)*	*yäḍändä sta*, *yäḍända*
3.	*yiḍe*, fem. *(yäḍätä)*	*yäḍändä*

The forms given within parentheses I only know from Leumann. Some slightly different forms find their explanation in the phonetical tendencies; thus *yuḍi ime*, I did; *hämätemä*, I was; *pyūṣṭämä*, I (fem.) heard; *yuḍä*, she did.

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By means of auxiliaries several compound forms can be effected, but our material is not sufficient for a detailed analysis.

Thus we have a kind of compound present and imperfect in forms such as *vistātä hämäte*, he becomes established; *biysändä hämäte*, he becomes awake; *āstä vyä*, i. e. *väte*, he was seated.

In a similar way a kind of perfect and pluperfect can be formed from the past tense; thus *dätändä yīndä*, i. e. *īndä*, they have seen; *parräte hämäte*, he has passed; *tsute hämäte*, he has gone; *āta himiya*, they had come; *yuḍu yuḍe*, he had done. Similarly in the optative *nāte īyä*, might have taken; *yuḍe īyä*, might have done; *ysūṣṭe īyä*, might have enjoyed, &c.

Participles.

The suffix *ant* has been enlarged by adding the suffix *a*, *aka*, so that we have forms such as *māñanda*, resembling; *nihujsanda*, setting; *bärūñandaa*, shining; *rrīysandaa*, trembling; *sarbandaa*, rising, &c. Feminine Forms such as *dajsaṃca*, burning, are regular, as we have seen. The form *tsuṃmandaa*, going, is perhaps formed from a denominative of **tsuma*, going; cf. the isolated *ūṃmye*, he went to sleep.

The middle termination is *āna*, *ānaka*; thus *āna*, *āṇa*, sitting; *śśāna*, lying; *ṣṭāna*, standing; *ājumānaa*, leading; *patätsānaa*, rejoicing at. The active termination has been added to this form in *āṇandaa*, sitting.

The suffix *ta* of the past part. is treated in the usual way, and it will be sufficient to give some typical examples: *nāta*, *nā*, taken; *jsata*, slain; *hvaḍa* > **hvṛta*, eaten; *ysāḍa* > **ysṝta*, aged; *vūḍa* > *vryz-ta*, wrought; *sīya* > **sak-ta*, learnt; *padīta* > **padag-ta*, enflamed; *rrīya* > **rik-ta*, left; *pasta* > **pat-ta*, fallen; *basta* > **bad-ta*, bound; *ustoda* > **ustap-ta*, burnt out; *sata* > **sṛb-ta*, risen; *paysānda* > **paysānta*, known; *baṣṭarrda* > **vistṝnta*, spread; *padanda* > **padamta*, built; *naljsonda* > **niṣjsāmta*, finished; *ysautta* > **ysambta*, annihilated; *brraṣṭa* > **pṛsta*, asked, &c. Denominatives are *huṣṣita*, grown; *ggeiśśäta*, turned. It should be noted that the *t* is never written in the plur. of the past suffix in bases on *ā;* thus *nāte*, took, but *nāndä*, they took.

A future participle passive is formed by adding *ya*, *yaka* to the base or to a verbal noun in *āna;* thus *hvaña*, *hvañaa*, that should be said; *bera*, that should be borne; *tcera*, that should be done; *bvāña*, that should be realized; *jsanāña*, that should be killed, &c. The isolated *vaṃnavīya*, that should be saluted, is probably adapted from Skr. *vandanīya*.

Infinitive and gerund.

The suffix *tavai* seems to occur in *pātave*, to protect. The most usual suffix is, however, *te*, occasionally written *tä*, i. e. **tayai*, with the regular palatalization or *i*-epenthesis; thus *ggäräte*, to buy; *hvīye* > **hvatayai*, to say; *jsīye* > **jsatayai*, to slay; *padīnde* > **padamtayai*, to build; *paretä* > **paradätayai*, to sell; *pyūṣṭe* > **apigauṣtayai*, to hear; *pähaśte* > **apitaṣ-s-tayai*, to start cutting. The form *kṣamvaittä*, to apologize, is evidently adapted from Skr. *kṣamāpitum*.

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Another suffix *ä* > **ah* is found in *tvanä*, to salute; *yanä*, to do; *bremä*, to cry; *näṣemä*, to tranquillize; *naṣkośä*, to scoop; *buysai*, to extinguish.

A suffix *tanu* > **tanam*, which seems to be connected with Old Pers. *tanaiy*, Middle and New Iranian *tan*, occurs in *tvandanu*, to salute.

A verbal noun in *āna*, finally, is found in forms such as *pīrāṇa*, to write; *pyūγāna*, to hear; *juvānä*, to fight; *vahīysānä*, to descend. It is more a semi-participial verbal noun than an infinitive.

As in Av. there seem to be some traces of a gerund in *ya;* thus *haṃberi*, *haṃbiri* > **hampārya*, having filled; *pajsīryi* > **apakarya*, having removed.

Adverbs and particles.

It has already been stated that the neut. sing. of adjectives is often used as an adverb, e. g. *auṣku*, always; *briyūnu*, lovely; *śśärku*, well; *thatau*, quickly, &c.

Several adverbs are further formed from pronominal bases. Thus *īgamä*, uninterruptedly; *īmu*, today, are probably connected with the emphatic particle *ī*, cf. Skr. *eva*, and with the base in Av. *aēva*, one. From the base *ava* we have *vara* > **avaϑra*, there; *vaysña*, *vaña* > **avaysnaya*, now; from *ima*: *mara*, *marata*, here; *mā*, so; from the base *tta*: *tta*, thus; *ttara*, there; *ttāmu*, *ttāma*, *ttā*, then; *ttattīka*, *ttattī*, thence; from the interrogative base: *ka*, *kau*, *ko*, when; *khu*, *kho*, as, when; *ku*, where, when; *kuṣṭa*, where; *cītä*, *cī*, if; *cu*, that, and the indefinite particle *ci*, *ji*, *ju*.

Of other adverbs I shall mention *aśka* > **asti ka*, perhaps; *ā vā*, *au*, *o*, or; *ālsto*, *āṣṭä*, in the direction of, in; *duṣ*, bad; *haḍe*, *hāḍe*, now, indeed, perhaps connected with Sogd. *rty; halci* > **ardacit*, somewhere, anywhere; *hu*, well; *käḍe*, very, which seems to be connected with Sogd. *k'δy*; *huṣṣa*, increasingly; *karä*, now, indeed, cf. Skr. *kila*; *ma*, not, do'nt; *mulśu*, soon; *ne*, *na*, not; *paskīna*, behind; *pātco*, afterwards; *rro*, *rra*, and; *ṣṣai*, even; *se* used to introduce a statement, perhaps adapted from Skr. *sed*; *tä*, Sogd. *ty*, in *cītä*, when; *ttītä*, then, &c; *u* > **uta*, and; *va*, *vä*, now, indeed, &c.

There are also several postpositions and prepositions; thus *anau*, without; *baña*, before, towards; *bendä*, near, in, on; *dīna*, *dī*, *dīrna*, under; *haṃdrri*, between; *haṃtsa*, together with; *hīro* (?), under; *īñä*, *īñakä*, with, from; *jsa* > **hatca*, and *na*, used after the instr. abl.; *patä*, *patäna*, towards, before; *vaska* > **paska*, for; *vaṣṭa*, during; *vinau*, *vino*, *vina*, without; *väte*, in; *vīrä*, on, &c.

Several particles are only used as preverbs. The most important ones, in their original form, are, in the order of the Skr. alphabet:

ati, e. g. *ttram*, to go across; *ttrāy*, to save; *ttuvar*, to carry across; *tvāy*, to save, &c;

aδi, perhaps in *haur*, to give;

anu, in *nuhaltc*, to open; *numalśa*, consideration, &c;

apa and *pa*, in *pajsīryi*, having put back; *parrītc*, to leave behind; *padam*, to build; *pasūtc*, to ignite, &c, and, with *ā* added, *pāraṃjs*, to diminish; *pārautta*, established;

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api, in *päjsaṣ*, to behold; *puḫeitä*, shines; *puyaittä*, fears, &c;

abi, in *byaittä* > **abiṣadyati*, mounts; *byāta*, recollection, &c.

aram, in *araṃdīs*, to view properly, to be indifferent;

ava, in *vahan*, to sink; *vajsäs*, to behold, &c, and with *ā* added, *vārūḍya*, defect; *va* < **ava* is indistinguishable form *va* > **upa*;

ā, in *ājum*, to lead; *āphir*, to be disturbed; *hais*, to come, *hārud*, to grow, &c;

upa, in *vastā*, to apply oneself to; *varaśde*, is enamoured, cf. *ava*;

us, in *uskhays*, to increase; *ustar*, to wipe off; *uysdam*, to blow out; *uysdi*, to look up, &c. The *s* in *usbrūṭāmata*, smearing, sprinkling, shows that the base is *pruṣ*;

ni, in *niṭasta*, sat down; *näjsaṣ*, to show; *nyält*, to plant; *nūtte*, lies down; *nvād*, to lead away; *naram*, to go out, if this is not **anaram* or **niṣram*, &c;

niṣ, in *naltsu*, to go out; *naljsem*, to finish; *naṣḍam*, to weed; *naṣṭhaltc*, to turn, &c.

pati, in *patäbätäña*, decaying; *patätsä*, to rejoice at; *pakyaḍa*, way, manner; *pagyāys*, to acquire, &c;

para, in *prahaltc*, to open; *prrahauṣṭe*, he put on; *paretä*, to sell;

pari, in *pariyes*, to turn; *paljsem*, to delay;

vi, in *bidyān*, to show; *bihand*, to smile; *bärīys*, to tremble; *baṣṭarr*, to spread; *vijsata*, hurt; *vistā*, to take one's stand; *vūlsta*, cut, &c;

ha, *ham*, in *hahaltc*, to turn; *hamīh*, to be changed; *hanam*, to go down; *harītc*, to leave; *haṣpaljs*, to blossom; *haṃbujs* to bend; *haṃbrud*, to grow together; *haṃggaltc*, to gather; *haṃjsam*, to go along, &c;

hatca, in *tcabaljs*, to break.

Some common suffixes.

I shall not attempt to survey all the various suffixes used in the formation of Saka words. I shall only mention some few which are of frequent occurrence and can be characterized as living formatives.

The suffix *ka* is very common, and it is used both to form substantives and adjectives, apparently without appreciably colouring the meaning; thus *āṣka* > **asrukam* tear; *byūṃgga*, intrigue; *khārgga*, mud; *auṣku*, eternally, always; *baysga*, deep; *huṣka*, dry; *mulysga*, short; *rraysga*, light, &c.

A suffix *aka* is used to form adjectives from nouns, such adjectives being in their turn often used as nouns; thus *ysarrnaa*, golden; *bāraa*, riding, a rider, &c.

The suffix *aka* is frequently used as a diminutive suffix; thus *basaka*, calf, child; *bataka*, little; *purata*, little son. The diminutive sense is often not apparent, e. g. in *malysaka*, treasurer; *baśdā*, sin; *śśandā*, earth.

Another suffix *āka* forms adjectives which may be characterized as a kind of pres. part.; thus *bvāka*, realizing; *dijsāka*, holding; *haurāka*, a giver; *tsūka*, going, &c.

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A suffix *ika* is used to form adjectives from nouns, e. g. *dātia*, righteous; *pātia*, pedestrian.

Also *īka* is well attested, e. g. *hyīya*, human; *rrvīya*, royal; *lāstanīya*, quarrelling; *ysīnīya*, *ysīnīta*, being in trust.

The origin of the neuter abstract suffix *ī* is not clear to me, though it is tempting to compare Pehl. *īh*; cf. *atärañī*, ingratitude; *bätandī*, flurry; *jaḍī*, dulness, &c. Unexplained is also the *īha* in *gvīha*, butter; *vāṃnīha*, opening, opportunity; *karīha*, energetic.

An adjective suffix *uka* seems to be found in words such as *hārua*, merchant; *tcarṣua*, resplendent, cf. Pehl. *uk*. It is also used to form nouns; thus *ysānua* > **ysānuka*, knee.

The *ka*-suffix also occurs with a palatal instead of *k*; thus *būśajsa*, fragrant; *khīrājsa*, downcast(?); *khūṇājsa*, leaky (?); *pāṭajsa*, strong; *rrāṭajsa*, rent; *ysojsa*, sweet; *auṣkāṃjsia*, eternal; *hatäḍarāṃjsia*, bygone; *paḍāṃjsia*, former; *ustamāṃjsia*, future; *vaysnāṃjsia*, present.

The fem. suffix *cī* is very common, and occurs as *kya*, *gya*, as already remarked; thus *gruīkya*, grit; *kāṣkya*, sorrow; *pārgya*, leaf; *gganāṃja*, odorous, &c.

Another set of suffixes is characterized by a *n*, and is largely used, as in other Iranian languages. It will be sufficient to mention some typical cases.

The common Aryan suffix *ana* is found in the form which we should expect in words such as *jsīna*, life-time; *pūrna*, weapon, arrow. In several cases, however, it seems to have been stressed on the first *a*. Words such as *āstana*, beginning; *ggarkhuṣṭana*, doubt; *haysguṣṭana*, affliction; *sīrustana*, elation, do not prove anything, but the case is different with *āphārana*, obstruction; *rrusana*, bright; *(atä)śśätana*, white, while *rāysanonda* > **rāysanavanta*, powerful, is less decisive.

The suffix *āna* has been met with as forming verbal nouns and middle participles. It is further used to form nouns such as *hamāna*, summer; *ysämāna*, winter; *purāna*, womb, and adjectives, e. g. *balysāna*, connected with the Lord; *buśśāna*, odorous; *myāna*, middle, &c, and, with the suffix *ka* added, *alysānaa*, prince; *buśśānaa*, odorous; *gganānaa*, smelling, &c. *Āna* has been added to a *k* suffix in words such as *käḍägāna*, *käḍätāna*, sin; *ulatāna*, upright gait(?). Doubtful is *häryāna*, which Leumann derives from *hära* and translates 'circumstances', but which may mean 'atrocity', and be connected with Av. *ərəγant*, horrible.

A frequent adjective suffix is *īna* > **aina*, alternating with *ina*, frequently with an additional *ka;* thus *dātīnaa*, connected with the law; *jsatīnaa*, belonging to the killed person; *kāṣcina*, *kāṣcinaa*, miserable; *hatänaa*, dark; *kāhyänaa*, made of brass, &c. Note *āhvainaa* > **āhvadainaka*, sweet; *baśdainaa* > **baśdāinaka*, consisting in sin.

A suffix *ūna* is used in nouns such as *āysirūṇa*, furniture; *hayärūṇa*, lust; *phīsūna*, lock, seal; *pihyūna*, blow; *pajarūṇa*, blame, and in adjectives such as *biśśūna*, of all kinds; *briyūṇa*, lovely; *hudihūna*, belonging to good men; *ttarūṇa*, saffron-coloured; *ggamuna*, thieving, thief; *mulysdyūna*, worthy of commiseration. *Ūna* probably stands for *avana*.

A suffix *ya* has been met with in the future part. pass., and it is known from adjectives such as *daśta* > **dastya*, handy, skilful; *pīrūya* > **pīrvya*, former, &c. Quite frequently we find *ya* added to *n*-suffixes, e. g. in the loanword *bīnāña*, luth-playing. Thus we have adjectives formed

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with the suffixes *ña*, *īña* and *ūña*, e. g. *hārña*, belonging to trade; *stärña*, *staiña*, female; *dahīña*, male; *mārīña*, belonging to Māra; *balysūña*, belonging to Buddhahood; *gyastūña*, divine. Instead of *ūña* we also find *auña*, and the original form was probably *avanya* or *vanya*; thus *atīsaṃdauña*, irretrievable; *[ka]starauña*, miserable; *pätauña*, strong; *vitkauña*, stupid. This suffix is sometimes used to form neuter abstracts, cf. the Sogd. suffix *wny*; thus *dukhittauña*, poverty; *ihīvyanāsauña*, taking what is not one's own; *ysaroña*, age.

A fem. suffix *īñi*, *aiñi*, i. e. perhaps **ainī*, occurs in words such as *bäsīvrrāṣṣaiñi*, a noble lady; *bulysīñi*, length; *hvāhīñi*, breadth; *hvaraṃcīñä*, circumambulation, &c.

A suffix *onda*, corresponding to Pehl. *āvant*, occurs in adapted loanwords such as *balonda*, strong; *puñaunda*, meritorious, where it would be possible to think of loan from Skr., but also in indigenous Saka words such as *āṣkaraunda*, tearful; *pīsaunda*, artist; *rāysanonda*, mastering; *tçemaunda*, having eyes.

The well-known abstract-suffix *ti* is found in words such as *balysūśtä*, Bodhi; *paśtä*, end; *rruśti*, kingship. Such bases are, however, liable to be transformed and influenced by *a*- and *ā*-bases, as we have already seen. The base *mulśdi*, compassion, on the other hand, seems to have been influenced by *ti*-bases, an older *mulysda* > **mṛysatā*, being apparently inferable from *mulysdīnaa*, compassionate, &c.

The abstract suffix *tāt* has been dealt with in connexion with the inflexion of consonant bases. In the isolated *pajsamaṣvattetäjsa*, with worship, it seems to have been added to the loc. plur., cf. the quasi-independent use of the suffix in Av. *yavaē ča tāite*.

Another frequent abstract suffix *āmata*, which has been mentioned under *ā*-bases, seems to be a compound of *man* and *tā*, the pattern being perhaps forms such as **āma*, sitting; *stāma*, trouble.

In *kāḍara*, sword, as compared with Av. *karəta*, we seem to have a suffix *ara*, cf. Skr. *kartarī*. Similarly *āṣkaraunda*, tearful, points to a base *āṣkara*, side by side with *āṣka*, tear. In *byātaraa*, mindful, it is possible to think of **byātakaraka*, and *bāggara*, leaf, may be formed by transposition of the *r* in **varka* > **bārgga*. It is also doubtful whether a *r*-suffix is contained in *maṃgāra*, broken, and the *ra* of *gvāra*, essence, has been explained as *tra*[1].

The apparent suffix in *mulysgyaṣṣe*, compassionate, is perhaps in reality the pres. part. of the base Av. *sar*, to be united with, and the same base may be contained in *ṣṣai* in *bäsīvrrāṣṣai*, a noble youth; *gyastaṣṣai*, a young god; *hastaṣṣai*, a young elephant; *kanthāṣṣai*, a townsman; *hāruvaṣṣai*, a trader.

Unexplained is the suffix *ysa* in *bāysa*, garden; *gyoysa*, impetuous; *khāysa*, food; *kuṷāysa*, womb; *paḍauysa*, first; *ustamauysa*, last. We may perhaps compare the Persian suffix *ča*, *īča*, *īza*[2].

[1] Bailey, p. 82.

[2] Hübschmann, Persische Studien, p. 227.

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Fragments of the Saka Saṃghāṭasūtra, with the Tibetan version and an English translation.

4[1] īndä ttī jyāre u a[t]īsaṃdai hämäte biśānu pīrmo rra[ṣṭye balysūśtejsa.

Tta cu-tä saittä Sa*]*2*rvaśūra, ce ttū Saṃghāṭu sūtro pyūṇāte, cu śye gyastānu [gyastä balysä puñīnai haṃbīsä*]*3*ne Sarvaśūra ttye [tte]rī dyāñi śtä.

Sarvaśūrä bū[t]ä sa, [Crrāmä ṣä dyāñi gyastānu gyasta*]*4*balysa:

Gyastä balysä tta hvate se, Kho Ggaṃggä nätāyä gruīcyau [syata māñandānu gyastānu balysā*]*5*nu ce biśśä parrūṣka tvīṣṣe yäḍāndi u rraṣṭo has[t]amo [balysūśtu busta, cerä ttānu ba*]*b1*lysānu mästä puñīnai haṃbīsä tterī ttä Sarvaśūra uysnaura[pagyāysāre, u ce ttä Sa*]*b2*rvaśūra ttū Saṃghāṭu dāṭu biśśä hālā tvāro pyūṇāṃde [biśśä ttä uysnaura atīsaṃdā

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gaṅ-la-la-żig-zuṅ-gi-chos-kyi-rnam-graṅs-ḫdi-thos-na-deḫi-mtshams-med-pa-lṅaḫi-las-rnams-ḫbyaṅ-żiṅ-bla-na-med-pa-yaṅ-dag-par-rdzogs-paḫi-byaṅ-chub-las-phyir-mi-ldog-par-ḫgyur-ro|

Kun-tu-dpaḫ-ba-ḫdi-ji-sñam-du-sems|gaṅ-dag-gis-zuṅ-gi-mdo-ḫdi-thos-pa-de-dag-de-bżin-gśegs-pa-gcig-gi-bsod-nams-kyi-phuṅ-po-ji-sñed-pa-de-sñed-pa-skyed-par-ḫgyur-ro-sñam-naḫaṅ-Kun-tu-dpaḫ-ba-de-ltar-mi-ltaḫo|

Kun-tu-dpaḫ-bas-gsol-pa|ḫo-na-ji-ltar-blta-bar-bgyi|

Bcom-ldan-ḫdas-kyis-bkaḫ-stsal-pa|Kun-tu-dpaḫ-ba-de-bżin-gśegs-pa-dgra-bcom-pa-yaṅ-dag-par-rdzogs-paḫi-saṅs-rgyas-Ga-ṅgāḫi-kluṅ-gi-bye-ma-sñed-rnams-kyi-bsod-nams-kyi-phuṅ-po-ji-sñed-par-byaṅ-chub-sems-dpaḫ-sems-dpaḫ-chen-po-de-dag-gi-bsod-nams-kyi-phuṅ-poḫaṅ-de-sñed-bskyed-par-ḫgyur-ro|Kun-tu-dpaḫ-ba-gaṅ-dag-chos-kyi-rnam-graṅs-ḫdi-thos-pa-de-dag-thams-cad-

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(Whosoever hears this Saṃghāṭasūtra, the endless-hell sins that) are (his), they are suppressed for him, and he becomes irremovable from the all-supreme true Exaltedness.

(How then does it appear to you Sa)rvaśūra? he who may hear this Saṃghāṭasūtra: the stock of merit of one Lord, god of gods, not such only should be viewed as his.

Sarvaśura spoke, namely: (How should it be viewed), O Lord (,god of gods)?

The divine Lord spoke thus, namely: Of (divine Lords tantamount to the sand) from the grits of the river Ganges, who have overpowered all passions and (realized) the true, best (Exaltedness, as great as) the great stock of merit (of those) Lords, just so great those beings (produce), O Sarvaśūra, (and those who), O Sarvaśūra, may hear this Saṃghāṭasūtra, the all-round conveyance,

[1] Reprinted from N p. 2.

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hä*]*b3*māre pīrmo rraṣṭye balysūśtejsa, u biśśä ttä uysnaura gyast[a balysa daindä u gyastānu*]*b4*balysānu ysyāka [him]āre[1], u biśśä ttä uysnora atäpīrmo rraṣṭo[balysūśtu bvāre u ne nä Mārä pāpīmä pu*]*b5*rrdu yīndä, u tta ttä biśśä ttū dātu byehī[n*]dä. Ce Sarvaśūru ttū Saṃ... 7[2] (u auṣku rru dātu vätä ttarrai hämäte.

Ttīyä vā kūlu gyasta nā)*1*ga[3] u hvaṃdä[4] avätsare āysaṃna panata balysi patäna[5] västāta u [haṃju dasta nāṃdä u gyastä balysä tta] hva*2*tāndä, Muhu[6] gyastānu gyasta balysa dātu vätä ttarrāmä, haṃbera [gyastānu gyasta balysa mävu biśśānu] u*3*ysnaurāṇu ātamä[7].

Ttīyä vā gyastä balysi [ttu bā]ḍu[8] kha[nau ciru yäḍe.

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ni-phyir-mi-ldog-par-h̲gyur-ro|de-dag-thams-cad-ni-de-bżin-gśegs-pa-mthoṅ-bar-h̲gyur-ro|de-dag-thams-cad-ni-de-bżin-gśegs-pa-mthoṅ-ba-daṅ-mi-h̲bral-bar-h̲gyur-ro|de-dag-thams-cad-ni-bla-na-med-pa-yaṅ-dag-par-rdzogs-pah̲i-byaṅ-chub-mṅon-par-rdzogs-par-h̲tshaṅ-rgya-bar-h̲gyur-ro|de-dag-thams-cad-kyis-dge-bah̲i-chos-gaṅ-dag-h̲thob-par-h̲gyur-ba-de-dag-la-bdud-sdig-can-gyis-mi-rdzi-bar-h̲gyur-ro|Kun-tu-dpah̲-ba-gaṅ-dag-zuṅ-gi-mdo-h̲di-thos-pa-de-dag-thams-cad-skye-ba-daṅ-h̲gag-pa-śes-par-h̲gyur-ro|

Kun-tu-dpah̲-ba-gñis-pa-ni-gaṅ-theg-pa-chen-po-la-h̲jug-pa-ste|rtag-tuh̲aṅ-chos-kyis-yoṅs-su-skom-pa-yin-no|

De-nas-lha-daṅ|klu-daṅ|mi-daṅ|lhah̲i-bu-mo-bye-ba-stan-las-laṅs-nas-bcom-ldan-h̲das-kyi-spyan-sṅar-thal-mo-sbyar-te|bcom-ldan-h̲das-la-h̲di-skad-ces-gsol-to|bcom-ldan-h̲das-bdag-cag-kyaṅ-chos-kyis-yoṅs-su-skom-żiṅ-mchis-na|bcom-ldan-h̲das-bdag-cag-daṅ-sems-can-thams-cad-kyi-bsam-pa-yoṅs-su-rdzogs-par-mdzad-du-gsol|

De-nas-bcom-ldan-h̲das-kyis-deh̲i-tshe-h̲dzum-pa-mdzad-do|

(all those beings become irremovable) from the supreme true Exaltedness, and all those beings (behold) divine (Lords and) become enjoyers of (divine) Lords, and all those beings (realize) the very supreme true (Exaltedness, and not can the Evil Māra) make them defeated, and so they all acquire this law. And those, O Sarvaśūra, who (hear) this Saṃ(ghāṭasūtra, they all come to know birth and cessation).

(The second, O Sarvaśūra, is he who has entered the Great Vehicle) and is always thirsting after the Law.

Then a crore of gods, Nāgas and men, Apsarases, rose from their seats, placed themselves before the Lord, and took their hands together, and spoke thus to the divine Lord: We, O Lord, god of gods, are thirsting after the Law. O Lord, god of gods, fulfil our wishes, those of all beings.

Then the divine Lord at that time made some smile.

[1] N.. *ere.*

[2] Additions from N pp. 6f. within parentheses; restorations within brackets.

[3] N *nāta,*

[4] N *hvaṃdä u.*

[5] N *panate u gyastä balysä baña patäna jsonätä,* MS adds *baña* secunda manu below *patäna.*

[6] N adds *mäḍāna.*

[7] N *uysnorāṇu ātamu.*

[8] N *bāḍä.*

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Ttu hamaru] vā Sarvaśū[rä mästä] balysū*4*ña vūysai āysaṃnna panatä kāmu hālau gyastānu gyastä balysä āstä [hālsto na]masäte u haṃju dasta *5* nāte gyastānu gyastä balysi tta hvate se[1], Kye[2] käḍäna cu prracai gyastānu[3] gyasta balysa khanau cirä[4] yäḍai.

Ttīyä gya*6*stānu[5] gyastä balysä Sarvaśūru[6] mästu[7] balysūña vūysau ggurṣṭe u ttai hvate se[8], Kyerä[9] Sarvaśśūra uysnaura vā ttattī tsu*b1*tändä dātu pyūṣṭe biśśi ttä uysnora biśśānu pīrmo rraṣṭo balysūśtu buvāre[10]. Biśśä ttätäña[11] balysāña rahāśśa *b2* näta[12] viśpasta hämāre.

Ttīyä vā Sarvaśśūrä mästä balysūña vūysai tta hvate se, Kyi käḍäna gyasta balysa cu prra*b3*cai ttätä uysnora vā tsvändä u hastamu rro rraṣṭo balysūśtu bvāre.

Gyastä balysi tta hvate se, Śśiru śśiru Sarva*b4*śśūra cu thu gyastānu gyastu balysu ttäte ttändrrāme bä[ta]me pulśä .... praṇihānä viśśeṣä *b5* dyāñä.

De-nas-byaṅ-chub-sems-dpaḫ-sems-dpaḫ-chen-po-Kun-tu-dpaḫ-ba-stan-las-laṅs-nas|bcom-ldan-ḫdas-ga-la-ba-de-logs-su-thal-mo-sbyar-ba-btud-de|bcom-ldan-ḫdas-la-ḫdi-skad-ces-gsol-to|bcom-ldan-ḫdas-ḫdzum-pa-mdzad-paḫi-rgyu-gaṅ-lags-rkyen-gaṅ-lags|

De-nas-bcom-ldan-ḫdas-kyis-byaṅ-chub-sems-dpaḫ-sems-dpaḫ-chen-po-Kun-tu-dpaḫ-ba-la-bkaḫ-stsal-pa|Kun-tu-dpaḫ-ba-sems-can-gaṅ-dag-ḫdir-lhags-nas-bla-na-med-pa-yaṅ-dag-par-rdzogs-paḫi-byaṅ-chub-mṅon-par-rdzogs-par-ḫtshaṅ-rgya-ba-de-dag-thams-cad-ni-de-bżin-gśegs-paḫi-spyod-yul-yoṅs-su-sgrub-pa-grub-par-ḫgyur-ro|

Byaṅ-chub-sems-dpaḫ-Kun-tu-dpaḫ-bas-gsol-pa|bcom-ldan-ḫdas-rgyu-gaṅ-daṅ-rkyen-gaṅ-gis-na-sems-can-ḫdir-lhags-pa-rnams-bla-na-med-pa-yaṅ-dag-par-rdzogs-paḫi-byaṅ-chub-mṅon-par-rdzogs-par-ḫtshaṅ-rgya|

Bcom-ldan-ḫdas-kyis-bkaḫ-stsal-pa|Kun-tu-dpaḫ-ba-khyod-de-bżin-gśegs-pa-la-don-ḫdi-ḫdri-bar-sems-pa-ni-legs-so-legs-so|Kun-tu-dpah-ba-deḫi-phyir-ḫdi-la-yoṅs-su-bsṅo-baḫi-khyad-par-ñon-cig|

At that time Sarvaśūra, the great Exaltedness-aspirer, rose from his seat; in what direction the god of gods, the Lord, was seated, in that direction he bowed, and took his hands together, and spoke thus to the god of gods, the Lord, namely: For which reason and contingent on what did you, O Lord, god of gods, make some smile?

Then the god of gods, the Lord, called on Sarvaśūra, the great Exaltedness-aspirer, and spoke to him thus, namely: O Sarvaśūra, as many beings as have gone hither to listen to the Law, all those beings realize the all-supreme true Exaltedness. They all become assured and secure in this Exaltedness-mystery.

Then Sarvaśūra, the great Exaltedness-aspirer, spoke thus, namely: For which reason, O divine Lord, and contingent on what did these beings go hither and realize the best true Exaltedness?

The divine Lord spoke thus, namely: Good, good, O Sarvaśūra, that you ask the god of gods, the Lord, such puzzles. (Listen how) this special aspiration should be viewed.

[1] N om. *se.*
[2] N *cä käḍena.*
[3] N *mäḍāna.*
[4] N *ciru.*
[5] N om. *gyastānu.*
[6] N *Sarvaśūrä.*
[7] N *mästä.*
[8] N om. *se.*
[9] N *kye.*
[10] N *bvāre* and adds *u.*
[11] N *ttätä ttiña.*
[12] N *viśpasta nätatä.*

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Byāta yane Sarvaśśūra paḍāṃjsyāṇu bāḍānu parrä[tā]nu a[naṃkhiṣṭa*] .....*b6* ysamaśśaṃdya Ratnaśrī nāma vätä gyastānu gyastä balysä panatä rraṣṭo-tsūmatä ..... ba(lysä) vara...

13 śśūra bäsīvärāṣṣai o bäsīvärāṣṣeiñe nai ju ne vändä k[äḍägān*]...ḍī va har...o ne ju ne ttye uysno*2*rä vätä Marä pāpīmä rrāśu byehäte, ne ne ..... [kye ttä Sarvaśśū]ra uysnora kye ttu*3* Saṃghāṭu dātu byehīndä pyū[ṣṭe] u tte ..... [anaṃ*]khäṣṭa kalpa vaṣṭa ne dī*4*rau śandā-ysaṃthu [ne] nāsāre, u [ha]ṣṭātä[1] ysāre kalpa vaṣṭa (ttä uysnora cu halci) pyūvāre balysānu hvanau biśvī *5* drraiśu[2] vājāre u satä ysāre kalpa vaṣṭa ttä uysnora prrāṇāvātäna pathīsīndä[3] u [duva] ysāre kalpa vaṣṭa ttä uysnora *6* drrūjejsa pathaṃko vätä vaṣṭīndä u drrai ysāre kalpa vaṣṭa ttä uysnora byūṃjāmatejsa pathīsīndä. Duṣkara hāḍe[4] (Sarvaśū)*b1*ra ttätäye dātä pyūyāmata[5].

Kun-tu-dpaḫ-ba-sṅon-byuṅ-ba-ḫdas-paḫi-dus-bskal-pa-graṅs-med-par-gyur-pa-deḫi-tshe-deḫi-dus-na-de-bżin-gśegs-pa-dgra-bcom-pa-yaṅ-dag-par-rdzogs-paḫi-saṅs-rgyas-Rin-chen-dpal-żes-bya-ba-rig-pa-daṅ-żabs-su-ldan-pa|bde-bar-gśegs-pa-ḫjig-rten-mkhyen-pa|skyes-bu-ḫdul-baḫi-kha-lo-sgyur-ba-bla-na-med-pa|lha-daṅ|mi-rnams-kyi-ston-pa|saṅs-rgyas-bcom-ldan-ḫdas-ḫjig-rten-du-byuṅ-ṅo|

Kun-tu-dpaḫ-ba-rigs-kyi-bu-ḫam|rigs-kyi-bu-mo-de-la-sdig-paḫi-cuṅ-zad-kyaṅ-ḫbyuṅ-bar-mi-ḫgyur-ro|de-la-bdud-sdig-can-gyis-glags-rñed-par-mi-ḫgyur-ro|nam-duḫaṅ-maḫi-mṅal-du-skye-bar-mi-ḫgyur-ro|

Kun-tu-dpaḫ-ba-gaṅ-chos-kyi-rnam-graṅs-ḫdi-thos-pa-de-dag-ni-gaṅ-daṅ-gaṅ-du-skyeḫaṅ-bskal-pa-graṅs-med-pa-dgu-bcu-rtsa-lñar-log-par-ltuṅ-bar-ḫgro-bar-mi-ḫgyur-ro|bskal-pa-brgyad-khrir-thos-pa-ḫdzin-par-ḫgyur|bskal-pa-stoṅ-du-srog-gcod-pa-spoṅ-bar-ḫgyur|bskal-pa-dgu-khri-dgu-stoṅ-du-brdzun-du-smra-ba-spoṅ-bar-ḫgyur|bskal-pa-khri-sum-stoṅ-du-phra-maḫi-tshig-spoṅ-bar-ḫgyur-te|Kun-tu-dpaḫ-ba-gaṅ-chos-kyi-rnam-graṅs-ḫdi-thos-paḫi-sems-can-de-dag-ni-rñed-par-dkaḫo|

I remember, O Sarvaśūra, of bygone past times innumerable (kalpas back, when) on earth there was a Lord, a god of gods, Ratnaśrī by name, arisen, (possessing) proper conduct (and knowledge), a Lord, (who came to the world) here.

O Sarvaśūra, to that noble young man or girl not even a small sin (will come), and over that being Māra, the Evil one, does not get power, and never (will he be born in a womb).

O Sarvaśūra, those beings who get to hear this Saṃghāṭa Law, they will, for (ninety-five) innumerable kalpas not get an evil earth-birth, and for eighty thousand kalpas those people apply their attention to it, when they somewhere hear a saying of the Lord, and for hundred thousand kalpas those beings abstain from killing, and for two thousand kalpas those beings remain in abstinence from lying, and for three thousand kalpas those beings abstain from slandering. Rare indeed, O Sarvaśūra, is the hearing of this Law.

[1] N pp. 8f. begins *sāre u ṣṭātā*.
[2] N *draiśśu*.
[3] N *pathīsāndä* and om. what follows down to *pathīsīndä*, l. 6.
[4] N *haḍe*.
[5] N *pyūṣāmata*. *Tūtā*.

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Ttīyä vā Sarvaśśūrä mästä balysūña vūysai āysaṃna panatä syand(ai suti vätä) *b2* prrahoṇä[1] prrahauṣṭe u hvarandau ysānū śando västäte kāmu hālau gyastä balysi āstä hālsto namasäte u haṃju dasta nā*b3*te, gyastānu gyastu balysu tta brraṣṭe, Tta cerä vā gyasta balysa [ttye uysno]rä käḍägānīnai haṃbīsä hämäte kye ttu*b4*tu[2] Saṃghāṭu sūtru aprramā[nu ya]nde.

Gyastānu (gyastä balysä tta hvate, [3]Pharāka Sarva)śśūra ttä uysnora käḍätā*b5*nīnau[4] haṃbī[su pa]jāysāre[5].

Gyastä gyastānu[6] balysī tta (hvate, Ma ne Sarvaśūra muho dīri käḍä)tānu[7] haṃbīsu pulsa. *b6* Kye va ju āya Sarvaśūra uysnorä kye tternu[8] balysānu kho dvā(śuyo) Gaṃ[gu]yo nätāyo[9] (grūkyau) syata, u ttānu ye ysu(14[10])rgyä ṣṭānä ttarandaru guhei ku ḫunä narämäte, cu ttye käḍägänä ttattī käḍätänä mästarä hämäte u baśdainei haṃbīsä. *2* Ttītä Sarvvaśūrä bodhisatvä tta hvate se, Pharākä gyasta balysa, pharākä mäṣḍāna gyasta balysa.

De-nas-byan-chub-sems-dphaḫ-sems-dpaḫ-chen-po-Kun-tu-dpaḫ-ba-stan-las-laṅs-te| bla-gos-phrag-pa-gcig-tu-gzar-nas-pus-mo-γyas-paḫi-lha-ṅa-sa-la-btsugs-te|bcom-ldan-ḫdas-ga-la-ba-de-logs-su-thal-mo-sbyar-ba-btud-nas|bcom-ldan-ḫdas-la-ḫdi-skad-ces-gsol-to|bcom-ldan-ḫdas-gaṅ-dag-chos-kyi-rnam-graṅs-ḫdi-spoṅ-ba-dag-sdig-paḫi-las-kyi-phuṅ-po-ji-tsam-żig-skyed-par-ḫgyur|

Bcom-ldan-ḫdas-kyis-bkaḫ-stsal-pa|Kun-tu-dpaḫ-ba-maṅ-ṅo|

Gsol-pa|Bcom-ldan-ḫdas-sems-can-de-dag-sdig-paḫi-las-kyi-phuṅ-po-ji-tsam-żig-skyed-par-ḫgyur|

Bcom-ldan-ḫdas-kyis-bkaḫ-stsal-pa|Kun-tu-dpaḫ-ba-kha-rog-ṅa-la-sdig-paḫi-las-kyi-phuṅ-po-kun-ma-dri-żig|Kun-tu-dpaḫ-ba-gaṅ-de-bżin-gśegs-pa-dgra-bcom-pa-yaṅ-dag-par-rdzogs-paḫi-saṅs-rgyas-Ga-ṅgāḫi-kluṅ-bcu-gñis-kyi-bya-ma-sñed-la-gnod-sems-bskyed-pa-bas-ni-gaṅ-zuṅ-gi-mdo-la-smod-pa-de-de-bas-mi-dge-baḫi-phuṅ-po-ches-maṅ-du-bskyed-do|

Then Sarvaśūra, the great Exaltedness-aspirer, rose from his seat, put his coat on the left shoulder, and placed his right knee on the ground; in what direction the divine Lord was seated, in that direction he bowed, and took his hands together, asked the god of gods, the Lord, thus: Now how great, O divine Lord, does the stock of sin become of that being who makes this Saṃghāṭasūtra a non-authority?

The god of gods, the Lord, spoke thus: Much, O Sarvaśūra, do those beings produce a stock of sin.

(He spoke: O Lord, how great a stock of sin do those beings produce?)

The god of gods, the Lord, spoke to him thus: O Sarvasūra, don't ask me about their stock of evil sin. Which being, O Sarvaśūra, it might be who, of so many Lords as the sand from the grits in twelve Ganges rivers, — and their body some one, being angry, would hurt, so that blood comes out: what his sin (is), greater than that is his sin and stock of guilt.

Then the Bodhisattva Sarvaśūra spoke thus, namely: Great, O divine Lord, great O merciful divine Lord.

[1] N *prahoṇu prahoṣṭe* and om. *u*.
[2] N *ttū*.
[3] A wrong piece is here pasted in.
[4] N *käḍägānīnau*.
[5] N *pāgyāysāre*.
[6] N *gyastānu gyastä*.
[7] N *käḍägāni*.
[8] N *tterānu*.
[9] N *nätātuṣo*.
[10] End of fol. 13. Fol. 14 reprinted from N.

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Gyastä balysī tta hvate se, Ttye Sarvvaśūra buḍaru käḍägänä hämäte u baśdainei haṃbīsä kye mahāyānu *3* dātu vätä ośu aysmū panemäte. Padīta ttä Sarvvaśūra uysnora huvadīta dyāña.

Ttītä vā Sarvvaśūrä bodhisatvä tta hvate, Tta kho vā gyasta balysa ttä uysnora parräta hämäre.

Balysī vā tta hvate se, Tta Sarvvaśūra *4* kho hvatai. Ttrāmu māñandu Sarvvaśūra kho ye hvandiye kamalu paṭättä, u ttī ye aruye saṃkhalī o mākṣī o śakaru o gulu o gvīhu rrūṇḍä o ku jsatīnau kamalu vätä, tta uspūstä rro Sarvvaśūra ṣä uysnorä *5* hämäte.

Sarvvaśūrä bodhisatvä tta hvate se, Ne gyasta balysa.

Gyastä balysī tta hvate se, Pātcu Sarvvaśūra ttrāmu māñandu kho ye śitu hvaṃdu rräjseina kāḍarna pihei u nai ye haḍe śäna pihyū*b1*näna jīvätu nātu yanä, tta cu mānau Sarvvaśūra ttye hvandi väraṇä hämäte ṣai rro haḍe aruya tcera, ttītī ṣä vraṇä haṃbruīttä, u cītī ṣä vraṇä haṃbruīttä ttītä butte se, Aysu du*b2*khäna parrätämä, vaṃña mä jīvätä nägatä hämätä, kuburo

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Kun-tu-dpaḫ-ba-gaṅ-dag-theg-pa-chen-po-la-gnod-paḫi-sems-bskyed-pa-de-dag-kyaṅ-de-bas-mi-dge-baḫi-phuṅ-po-ches-maṅ-du-skyed-par-ḫgyur-te|Kun-tu-dpaḫ-ba-sems-can-de-dag-ni-tshig-pa-des-tshig-pa-ñid-do|

Kun-tu-dpaḫ-bas-gsol-pa|Bcom-ldan-ḫdas-sems-can-de-dag-ni-thar-par-bgyi-mi-nus-so|

Bcom-ldan-ḫdas-kyis-bkaḫ-stsal-pa|Kun-tu-dpaḫ-ba-de-de-bżin-te|thar-par-mi-nus-so|Kun-tu-dpaḫ-ba-ḫdi-lta-ste|dper-na-mi-la-la-żig-gi-mgo-bcad-la-de-la-des-sman-sbraṅ-rtsi-ḫam|ka-ra-ḫam|bu-ram-mam|mar-ram|ḫbru-mar-ram|bsku-baḫi-sman-gaṅ-yaṅ-ruṅ-ba-żig-gis-mgo-la-bskus-na|Kun-tu-dpaḫ-ba-ḫdi-ji-sñam-du-sems|sems-can-de-slar-ldaṅ-nus-sam|

Kun-tu-dpaḫ-bas-gsol-pa|Bcom-ldan-ḫdas-rṅo-mi-thog-go|

Bcom-ldan-ḫdas-kyis-bkaḫ-stsal-pa|Kun-tu-dpaḫ-ba-gżan-yaṅ-mi-gżan-żig-kyaṅ-yod-par-gyur-la|des-sems-can-gżan-la-mtshon-rnon-pos-btab-na-mtshon-thad-cig-btab-pas-srog-chod-ma-nus-kyaṅ|Kun-tu-dpaḫ-ba-rma-ḫbyuṅ-par-ḫgyur-te|sman-gyis-sbyar-na-deḫi-rma-ḫtsho-bar-ḫgyur-ro|nam-sos-par-gyur-pa-de-na-sdug-bsṅal-dran-nas-ṅa-ni-bdag-gis-śes-kyis-lan-ḫgaḫ-yaṅ-sdig-pa-mi-

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The divine Lord spoke to him thus, namely: O Sarvaśūra, more is his sin and stock of guilt who produces an evil mind towards the Mahāyāna Law. As ignited, O Sarvaśūra, as well-ignited those beings are to be viewed.

Then the Bodhisattva Sarvaśūra spoke thus: Then how, O divine Lord, will those beings be saved?

The Lord spoke to him thus, namely: Just so, O Sarvaśūra, as you said. Like this, O Sarvaśūra, as if some one cuts off a human being's head, and then some one might smear medicines, or honey, or sugar, or molasses, or butter, on the trunk or on the killed man's head, does that being, O Sarvaśūra, then become healed?

The Bodhisattva Sarvaśūra spoke thus, namely: No, O divine Lord.

The divine Lord spoke to him thus, namely: Again, O Sarvaśūra, like this, as if some one would strike another man with a sharp sword, and one would not with one stroke make his life taken, then, O Sarvaśūra, as that man's wound is, just that medicine should then be made; then that wound of his grows together, and when that wound of his grows together, then he understands,

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jviñi ne ne gāvu aysu asädu dīru häru yanīmä. Ttrāmī ttu näjsaḍu Sarvvaśūra uysnorä ttutu ttausau byāta yande, biśyau dīryau häryau *b3* pathīśtä, ttītä biśä hära byāta yande, u cītä biśśä hära byāta yuḍu yande, ttītī biśśi śära hära hämäre.

Ttrāmu mäñandu Sarvvaśūra bodhisatva kho muḍye hyandi mārāpätara

(16)[1] [ttānu uysno*]rāṇu dukha bera hämäre kye ttu dātu apramānu yaṁnäre.

Ttätäye hvatye hvanai Sarvaśśūrä mästä balysūña *2* vūysai gyastānu gyastä balysi tta hvate, Dukha mä nä gyasta balysa ne kṣaṃīndä, dukha mä nä mäṣḍāna gyasta ba*3*lysa nä kṣamīndä pyūṣṭä.

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dge-baḫi-las-mṅon-par-ḫdu-bya-ba-mi-byaḫo-sñam-du-sems-pa-de-bżin-du|Kun-tu-dpaḫ-ba-mi-de-nam-sdug-bsṅal-dran-pa-de-nä-sdig-pa-thams-cad-yoṅs-su-spoṅ-ṅo|deḫi-tshe-chos-thams-cad-mṅon-sum-du-byed-par-ḫgyur-ro|chos-thams-cad-mṅon-sum-du-byas-nas-deḫi-tshe-dge-baḫi-chos-thams-cad-yoṅs-su-rdzogs-par-byed-par-ḫgyur-ro|

Kun-tu-dpaḫ-ba-ḫdi-lta-ste|dper-na-mi-żig-śi-baḫi-pha-ma-mya-ṅan-byed-ciṅ-smre-sṅags-ḫdon-kyaṅ-de-la-skyabs-byed-nus-pa-med-pa|

Kun-tu-dpaḫ-ba-dam-paḫi-chos-spoṅ-baḫi-sems-can-de-dag-ni....sems-can-dmyal-ba-chen-po-brgyad-po-de-dag-tu-bskal-pa-brgyad-kyi-bar-du-sdug-bsṅal-myoṅ-bar-ḫgyur-ro|

De-nas-bcom-ldan-ḫdas-la-byaṅ-chub-sems-dpaḫ-sems-dpaḫ-chen-po-Kun-tu-dpaḫ-bas-ḫdi-skad-ces-gsol-to|Bcom-ldan-ḫdas-sdug-bsṅal-lags-so|bde-bar-gśegs-pa-sdug-bsṅal-lags-so|ñan-par-mi-sproḫo|

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namely: I am saved from misery, now my life has become secured; as long as I may live, I shall not at all commit any evil bad thing.

Just so, in that way, O Sarvaśūra, a being makes that misery recollected, refrains from all evil matters, then makes all matters recollected, and, when he makes all matters made recollected, then all good matters become his.

Like this, O Bodhisattva Sarvaśūra, as a dead man's mother and father, (lamenting and wailing, cannot help him.....)

(O Sarvaśūra, in those eight great hells..., up to eight kalpas) pains are to be borne by those beings who make this Law a non-authority.

When this saying had been spoken, the great Exaltedness-aspirer Sarvaśūra spoke thus to the god of gods, the Lord: Their pains, O divine Lord, are not bearable for me, their pains, O merciful divine Lord, are not bearable for me to hear.

[1] Reprinted from N p. 13.

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Ttī ttu bāḍu gyastä balysä ttä gāha hvate,
Cu mānau ne usahyäta pyūṣṭä *4* ttäte pyaṃṇavīya salāva,
haṃggūjsu naryo dukhyaujsa cu ttä vaśīvīndä uysnaura.
Kye haḍä śśäru yī*5*ndä śśäruī bīḍä, kye vā dīru yanīṃdä
dukha vaśīvīndä naryo ṣṭāna crrāma karma yäḍāṃdä.
Ysyāmata maraṇu *b1* u dukha kāṣkye tcamana basta uysnaura,
jaḍa rro vā oṣku dukhautta suhi ju nyāṃnartha ne tsīndä,
hajva vā oṣku *b2* suhautta, balysä väte haurä nä byāta,
ṣada nä rro aśtä mahāyāña, ttä ne avāyä ne tsīndi.
Tvī padī *b3* karma Sarvaśśūra paḍāṃjsya yanu byāta,
batäna käḍägānäna satva mästä vīvāgä barīndä.
b4 Bataku jve ttīma pärendä, pharu ye vīvāgu pajāysde
ku ye ttumäṣa byehäte balysāna ku karä ttīma *b5* ne jīye.

De-nas-bcom-ldan-h̲das-kyis-deh̲i-tshe-tshigs-su-bcad-pa-h̲di-dag-bkah̲-stsal-to|
Sems-can-dmyal-bar-sems-can-rnams|ji-ltar-sdug-bsñal-rab-tshor-myoñ|
h̲jigs-pa-chen-poh̲i-tshig-h̲di-la|khyod-ni-ñan-par-spro-ma-yin|
Gaṅ-żig-dge-bah̲i-las-byed-pa|de-ni-dge-bar-h̲gyur-ba-yin|
gaṅ-żig-mi-dgeh̲i-las-byed-pa|de-yaṅ-sdug-bsñal-ñid-du-h̲gyur|
Gaṅ-żig-bde-rgyu-mi-żes-pa|skyes-nas-h̲chi-bah̲i-sdug-bsñal-daṅ|
mya-ñan-bciṅs-pah̲i-sdug-bsñal-gyis|byis-pa-rtag-tu-sdug-bsñal-lo|
Gaṅ-dag-saṅs-rgyas-mchog-dran-pa|mkhas-pa-rnams-ni-bde-ba-yin|
theg-pa-che-la-dad-pa-yaṅ|de-dag-ñan-h̲gror-h̲gro-mi-h̲gyur|
Kun-tu-dpah̲-ba-de-bżin-du|sñon-gyi-las-kyis-rab-bskul-nas|
las-ni-chuṅ-du-byas-pa-yaṅ|h̲bras-bu-mthah̲-yas-spyod-par-h̲gyur|
Saṅs-rgyas-żiṅ-gi-żiṅ-mchog-tu|sa-bon-btab-na-h̲bras-bu-che|
ji-ltar-sa-bon-ñuṅ-btab-las|h̲bras-bu-maṅ-por-spyod-pa-bżin|

Then, at that time, the divine Lord spoke these gāthās:

As they are not endurable to hear, those fearful words, the terror in hell from the pains that those beings experience:

He who does good, reaps good from it, but those who do evil, experience pains, staying in hell, such deeds as they did.

Birth, death, and pains, sorrows, wherewith the beings are bound: the fools are always miserable, they never go to the causes of bliss.

The wise are always happy, their gifts to the Lord are in their recollection, theirs is faith in the Mahāyāna, they never go to an evil state.

In this way, O Sarvaśūra, do remember the former deeds: through a small sin the beings reap great consequences.

A small seed one sows, a big consequence one produces, when one obtains the seed-fields of the Lord, where the seed is not impaired.

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Hajvānu ṣä suhä cu hayärīṃdi oṣku balysi parauya,
cu ro parehāre häryau dīryau oṣkä [śśära yanīndä].

(18)[1] [tta cu ne rro vā pā]tco hvanai kye ttū sūträ vaśīyä....
2 Ttītä Sarvaśūrä bodhisatvä ....
... [pyūyāma*]*3*tejsa puñīnai haṃ[bīsä] ..... [tca]*4*haurehaṣṭevo kye ..... *5* ttīmä kyai vā.e ..... *b1* balysūśtu varā ..... [hva]*b2*ñāro, ttīye ...e..... *b3* jiṅga hvat[a h]äm[īya] ..... *b4* ta dātä käḍe duṣkar .....
[Ttī ttu bā*]*b5*ḍu tcahaurehaṣṭātä ysāre ....

Rgyal-baḫi-bstan-la-dgaḫ-byed-pa|mkhas-pa-rnams-ni-bde-bar-ḫgyur|
sdig-pa-dag-ri-rnam-par-spoṅ|dge-ba-dag-kyaṅ-maṅ-du-byed|

Saṅs-rgyas-bcom-ldan-ḫdas-Ga-ṅgāḫi-kluṅ-bżi-bcu-rtsa-brgyad-kyi-bye-ma-sñed-kyis-kyaṅ-yi-ger-ḫdri-baḫi-bsod-nams-kyi-phuṅ-po-de-brjod-par-mi-nus-na|gaṅ-yi-ger-ḫdri-ba-daṅ|sems-pa-daṅ|klog-pa-de-dag-chos-kyi-gter-du-ḫgyur-ba-lta-ci-smos|

Byaṅ-chub-sems-dpaḫ-Kun-tu-dpaḫ-bas-gsol-pa|bcom-ldan-ḫdas-klog-paḫi-bsod-nams-kyi-phuṅ-po-ji-tsam|

De-nas-bcom-ldan-ḫdas-kyis-deḫi-tshe-tshigs-su-bcad-pa-ḫdi-dag-bkaḫ-stsal-to|

Tshig-bżi-tshigs-su-bcad-pa-tsam|blags-pa-rnams-kyi-ḍge-ba-gaṅ|

Ga-ṅgā-brgyad-cu-rtsa-bżi-yi|bye-ma-sñed-kyi-rgyal-ba-yis|

ḫdi-ni-zuṅ-gi-mdo-blags-pa|de-dag-bsod-nams-gaṅ-yod-pa|

rgyun-mi-ḫchad-par-brjod-gyur-kyaṅ|bsod-nams-de-ni-zad-mi-ḫgyur|

Saṅs-rgyas-rnams-kyi-chos-bstan-pa|rñed-par-dhaḫ-żiṅ-mthaḫ-yas-so|

Yaṅ-deḫi-tshe-deḫi-dus-na-lha-bye-ba-khrag-khrig-brgya-stoṅ-phrag-brgyad-cu-rtsa-bżis-zuṅ-gi-mdoḫi-chos-kyi-rnaṃ-graṅs-bstan-pa-ga-la-ba-de-logs-su-thal-mo-sbyar-ba-btud-nas-bcom-ldan-ḫdas-la-ḫdi-skad-ces-gsol-to|

This is the happiness of the wise ones, that they always rejoice in the Lord's command, and that they abstain from evil things, always do the good ones.

(Since Buddhas as many as the sand in forty-eight Ganges rivers are unable to set forth the stock of merit of him who writes [this Sūtra] in a book), thus what saying is there not again about him who may read, (write, and keep it becoming a treasure of the Law).

Then the Bodhisattva Sarvaśūra (spoke: O Lord, how great is the merit of hearing it?)

(Then the Lord at that time spoke these gāthās): The stock of merit (resulting) from the (hear)ing (of a gāthā of four padas, — if as many as the sand in) eighty-four (Ganges rivers, who have obtained) Exaltedness, were to explain it (uninterruptedly), the end (of this merit) would (not) be explained. (The explain)ing of (this) Law is very difficult.

(And at that time) eighty-four thousand (crores of gods put their hands together in the direction where the propounder of the Saṃghāṭasūtra was, and spoke thus to the Lord).

[1] Reprinted from N p. 15.

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20 ru

Uhu nyaṇḍyau jaḍyau ku suhū ju niśtä, tta kuṣṭau purrauṣca hä[māte]
..... ku..a..tta kuṣṭau purrauṣca hämā*2*te
Aysu pandāyä näjsäṭāmuo ..... daimä.

Ttīyä ttä nyaṇḍa *3* gyastānu gyastä balysi vara ..... [ba]lysu .. aysmū panata.

Ttīyä ttye *4* scätä ttu bāḍu Śakṛ gyastānu [rre] ttānu niyaṇḍānu .. [va]śirna ātä. Ttīyä ttä haṣṭūysāre kūla nya*5*ṇḍa puyasta harīysäna mästäna [dukhä]na ākṣuttāndä [ī]ga[mä] brremä, u gyastānu gyastä balysi ttīyä [ttānu nyaṇḍā]*6*nā[1] nänautau dyāñäte.

U ttīyä ttä nyaṇḍa āṣkaraundäna śśāmaṃna brremandā ku ne gyastānu gyastä .... *b1* īndä gāhäna tta hvatāndä se,

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Bcom-ldan-ḫdas-kyis-bkaḫ-stsal-pa|ṅas-khyed-rnams-la-rgyal-ba-ma-mthoṅ-ṅo|
Khyed-ni-phyin-ci-log-gnas-na|ji-lta-bur-ni-rgyal-bar-ḫgyur|
gcer-bu-khyed-rnams-ñon-cig-daṅ|khyed-la-phan-pa-brjod-par-bya|
Byis-pa-blo-la-bde-ba-med|khyed-cag-rgyal-bar-ga-la-ḫgyur|
ṅas-ni-saṅs-rgyas-spyan-gyis-su|zab-moḫi-lam-yaṅ-bstan-par-bya|
De-nas-gcer-bu-pa-de-dag-bcom-ldan-ḫdas-la-khros-pas-ma-dad-paḫi-sems-bskyed-do|
Deḫi-tshe-deḫi-dus-na-lhaḫi-dbaṅ-po-Brgya-byin-gyis-rdo-rje-gsor-ba-daṅ|de-nas-gcer-bu-pa-bye-ba-phrag-bco-brgyad-po-de-dag-dṅaṅs-bskrag-nas-sdug-bsṅal-chen-pos-ñam-thag-ste-ṅu-żiṅ-mchi-ma-zag-pa-daṅ|de-bżin-gśegs-pas-kyaṅ-sku-mi-snaṅ-bar-mdzad-do|
De-nas-gcer-bu-pa-de-dag-ṅu-żiṅ-gdoṅ-mchi-mas-gaṅ-bas-bcom-ldan-ḫdas-ma-mthoṅ-nas-tshigs-su-bcad-pa-ḫdi-dag-smras-so|

(The Lord spoke thus: I do not see any victory for you). You, O foolish Nigranthas, when happiness is not yours, how will then victory be yours?

(O heretics, listen, I shall explain what is useful to you. You are foolish and injudicious), how will then victory be yours? In my intuitions of the way (I shall show you the deep way which I) see.

Then those Nigranthas (became angry with) the god of gods, the Lord, and developed (an unbelieving) mind towards the Lord.

Then at that instant, at that time, Śakra, the king of gods, came (towards) the Nigranthas with the vajra. Then the eighteen thousand crores of Nigranthas, afraid with trembling, from great misery, began to cry uninterruptedly, and the god of gods, the Lord, then showed himself invisible to the Nigranthas.

And then the Nigranthas, with tear-filled face, crying, when they were not (seeing) the god of gods, spoke thus in verse, namely:

[1] Read *nyaṇḍānu*.

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Ne ne muhu vaṃña ttattīka māta päte trrāstu yanīndä
..... *b2* ne ne ju nyāpätä nīrä.
Ne ne ju vara [gyasta] ne hyandä ne banhya o vā [kṛ]ṅga
vara tto diśo daindä anä[spāta] .. [ne dä]*b3*stä śtä balysä.

Ttu scätu vā pätcä haṣṭūysäre [kūla nyaṇḍa] äysa[ṃna] panata dvyau ysänvyau jsaunäta västäta [snä]*b3*däna bajäṣṣäna tta hvändä se,

[Gya]stänu ..... häm.. ma[tu] bustī u yana hajuvä*b5*nu hävu.

Ttīyä gyastäbu[1] gyastä balysä bihaṁtte ..... [u ttai hvate, Tso] thu Sarvaśūra ttätä*b6*nu nyaṇḍänu anyattīrthyänu dätu hväña.

Ttätäye [hvatye] [hvanai Sa*][rvaśūrä mästä balysū]ña [vūysai gya]stä[nu] (21) gyastä

Hdi-na-dpuṅ-gñen-su-yaṅ-med|de-bżin-pha-med-ma-yaṅ-med|
ḫbrog-dgon-bżin-du-rab-tu-mthoṅ|khaṅ-pa-stoṅ-pa-gnas-med-do|
ḫdi-na-chu-yaṅ-ma-yod-do|śiṅ-yaṅ-med-ciṅ-bya-yaṅ-med|
ḫdir-ni-skye-bo-ma-mthoṅ-ste-|mgon-med-sdug-bsṅal-tshor-ba-ni|
De-bżin-gśegs-pa-ma-mthoṅ-bas|mi-bzaṅ-chen-po-myoṅ-bar-gyur|
Yaṅ-deḫi-tshe-na-gcer-bu-pa-bye-ba-phrag-bco-brgyad-po-de-dag-stan-las-laṅs-te-pus-mo-gñis-sa-la-btsugs-nas-sgra-ḫbyin-ciṅ-dbyaṅs-kyis-go-bar-byed-do|.
De-bżin-gśegs-pa-thugs-rje-can|rdzogs-paḫi-saṅs-rgyas-rkaṅ-gñis-mchog|
bdag-cag-rnams-la-phan-pa-mdzod|ḫgro-ba-ñam-thag-bskyab-tu-gsol|
De-nas-bcom-ldan-ḫdas-kyis-ḫdzum-pa-mdzad-nas-byaṅ-chub-sems-dpaḫ-Kun-tu-dpaḫ-ba-la-bkaḫ-stsal-pa|Kun-tu-dpaḫ-ba-soṅ-la-gżan-mu-stegs-can-gcer-bu-pa-rnams-la-chos-śod-cig|
De-skad-ces-bkaḫ-stsal-pa-daṅ|bcom-ldan-ḫdas-la-byaṅ-chub-sems-dpaḫ-sems-dpaḫ-chen-po-Kun-tu-dpaḫ-bas-ḫdi-skad-ces-gsol-to|Bcom-ldan-ḫdas-ri-nag-po-ni-Ri-rab-riḫi-rgyal-po-la-gor-

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Not us here now mother and father saved make, (it looks like a desert, an empty, uninhabited house), and not is water discovered.

Not are here gods, not men, not trees, nor birds here. Into that quarter they look, helpless, (as) the Lord has not appeared.

At that time then again the eighteen thousand crore Nigranthas rose from their seats, placed themselves bending with both knees, and with smooth voice spoke thus, namely:

(O god of) gods, (merciful Lord), you have realized ...(?), and make blessing of the wise ones.

Then the god of gods, the Lord, smiled (to the Bodhisattva Sarvaśūra), and spoke to him thus: Go you, O Sarvaśūra, and preach the Law to these Nigranthas and Anyatīrthikas.

That saying having been spoken, Sarvaśūra, the great Exaltedness-aspirer, spoke thus to the god of gods, the Lord, namely: O divine Lord, when of the black hills the head onebends

[1] Read *gyastānu*.

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balysi tta hvate se, Kyau gyasta balysa [hary]āsānu ggariṇu kamalu hanemäte baña Sumīrä ggarāṇu [rrundä] *2* ttäṣṭandye gyastānu gyastä balysi aysu [niya]ṇḍānu dātu hvāñämä?

Gyastä balysi tta hvate se, Paśa thu bäsīvrrāṣṣā, *3* pharāka gyastānu balysānu saña-dā[kṣäṇā]-mate tso thu Sarva[śura dasau] diśe [väte] āysda yanu kuburo gya*4*stānu gyasta balysa dai u kuṣṭa vā gya ..... [hama]tä Sarvaśūra kū*5*ra[va]ṣṭānu nyaṇḍānu dātu hvāñimä.

Ttīyä Sarvaśūrä mästä [balysūña vūysai tta*] [hvate se] ..... [gya]stānu gya*6*[sta balysa], hīviñe hvetäjsa au gyastānu gyastä balysä hve[täjsa].

[Gyastānu gyastä balysä] [tta hvate*], [Sarvaśū]ra hīviñe hve*b1*täjsa tso u hīvyau päṭañyau.

Ttīyä Sarvaśūrä mästä balysūña vūysai ..... [gya]stānu gyastä balysä hvaraṃcī*b2*ñä tva-ṃdanu tsute varī nänautä hämäte.

Ttīyä gyastānu gyastä [balysä anyattīrth*]y[ānu niya*]ṇḍānu dātu hvate.

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ma-bkum-par-rtse-mo-h̲dud-na-de-bżin-gśegs-pa-bżugs-bżin-du-bdag-gis-ji-ltar-chos-bstan-par-bgyi|

Bcom-ldan-h̲das-kyis-bkah̲-stsal-pa|kha-rog-rigs-kyi-bu-de-bżin-gśegs-pa-rnams-kyi-thabs-mkhas-pa-maṅ-gis-Kun-tu-dpah̲-ba-soṅ-la-phyogs-bcuh̲i-h̲jig-rten-gyi-khams-su-ltos-te-de-bżin-gśegs-pa-ga-la-snaṅ-ba-daṅ|de-bżin-gśegs-pah̲i-gdan-gaṅ-du-btiṅ-ba-ltos-śig-daṅ|Kun-tu-dpah̲-ba-ṅa-ñid-kyis-gżan-mu-stegs-can-gcer-bu-pa-rnams-la-chos-bstan-par-byah̲o|

Byaṅ-chub-sems-dpah̲-Kun-tu-dpah̲-bas-gsol-pa|Bcom-ldan-h̲das-raṅ-gi-rdzu-h̲phrul-gyis-sam|h̲on-te-de-bżin-gśegs-pah̲i-rdzu-h̲phrul-gyi-mthus-sam|suh̲i-rdzu-h̲phrul-gyi-mthus-mchi-bar-bgyi|

Bcom-ldan-h̲das-kyis-bkah̲-stsal-pa|Kun-tu-dpah̲-ba-raṅ-gi-rdzu-h̲phrul-gyi-stobs-kyi-byin-gyi-rlabs-kyis-soṅ-śig|Kun-tu-dpah̲-ba-de-bżin-gśegs-pah̲i-mthus-ṅi-phyir-śog-cig|

De-nas-byaṅ-chub-sems-dpah̲-Kun-tu-dpah̲-ba-stan-las-laṅs-nas-bcom-ldan-h̲das-la-bskor-ba-byas-te-de-ñid-du-mi-snaṅ-bar-gyur-to|

De-nas-bcom-ldan-h̲das-kyis-gżan-mu-stegs-can-de-dag-la-chos-bstan-pa|

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before Sumeru, the king of hills, shall I preach the Law to the Nigranthas when the god of gods, the Lord, stays here?

The divine Lord spoke thus, namely: Leave it alone, O noble youth, with the manyfold skill in means of divine Lords go you, O Sarvaśūra, do regard in the ten quarters how many Lords, gods of gods, you will see, and where (seats have been spread for) di(vine Lords, and I my)self, O Sarvaśūra, will preach the Law to the heretic Nigranthas.

Then Sarvaśūra, the great Exaltedness-aspirer, spoke thus, namely: O god of gods, O Lord, [shall I go] through my own potency or through the potency of the god of gods, the Lord?

The god of gods, the Lord, (spoke thus): O Sarvaśūra, go through your own potency and through your own powers.

Then Sarvaśūra, the great Exaltedness-aspirer, went to salute the god of gods, the Lord, with circumambulation, and became invisible there.

Then the god of gods, the Lord, preached the Law to the Anyatīrthikas, the Nigranthas.

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Ysyā*b3*ma śśäranyau dukhä, ysätye ṣṭänä dukhä[na*] pya ..... ṇa [panamäre*], [ysä]tye ṣṭänä ächaina *b4* pvataṇa panamäre, ächinai vä [ysaro]ñäna pvataṇa panamäre, u ysäḍye uysnorä maraṇäna pvaṇa pana*b5*märe.

Ttīyä ttä nyaṇḍa tta hvatändä, Tta kāma.. gyasta balysa ysätye ṣṭänä [pvataṇa] panamäre.

Gyastänu gyastä balysä *b6* nä tta hve se, Ysätä ysätä ṣätä nä[ma] hvandä pvaṇä, ysätye hvandä rro ttätä ttändrrāma pvataṇa, ysätye uysnorä [ästanna]

24 hastam[o] balysūśtu busta. Namasätaimä gyasta balysa aysu ttä biśśi gyastänu gyasta balysa kye biśśä [klaiśa tvīṣṣe yä]2ḍändä hastamo balysūśtu busta u drrai tcīra ṇä hvaraṃcīñä tvaṃdanu tsutaimä u varī vä hvetäjsa nänautä hämätemä.

3 Kṣaṣṭuvo kūlvo vä gyasta balysa buddhakṣetruvo gyasta balysa [dätaimä], namasätaimä ttä[1] gyasta balysa aysu tte [balysä]*4*ne tcärīmä u tta ttä gyasta balysa. [Va]rī vä [pastä][tumä,

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Grogs-po-dag-skye-ba-ni-sdug-bsñal-ba-yin-te-skye-ba-ñid-kyaṅ-sdug-bsñal-baḫo|skyes-nas-sdug-bsñal-gyi-ḫjigs-pa-maṅ-du-ḫbyuṅ-ṅo|skyes-nas-nad-kyis-ḫjigs-pa-rnams-su-ḫbyuṅ-ṅo|nad-las-rga-baḫi-ḫjigs-pa-rnams-ḫbyuṅ-ṅo|rgas-pa-las-ḫchi-bas-ḫjigs-pa-ḫbyuṅ-ṅo|

Bcom-ldan-ḫdas-skyes-pa-las-skye-baḫi-ḫjigs-pa-skye-bar-ḫgyur-żes-bgyi-ba-gaṅ-lags.

Mir-skyes-nas-ḫjigs-pa-maṅ-du-ḫbyuṅ-ste|rgyal-poḫi-ḫjigs-pa-ḫbyuṅ-ṅo|

De-dag-thams-cad-naḫaṅ-byaṅ-chub-sems-dpaḫ-bye-ba-stoṅ-phrag-sum-cu-rtsa-dgu-byuṅ-ste| de-ñid-kyi-gdugs-la-bla-na-med-pa-yaṅ-dag-par-rdzogs-paḫi-byaṅ-chub-mṅon-par-rdzogs-par-saṅs-rgyas-te|bcom-ldan-ḫdas-de-bżin-gśegs-pa-dgra-bcom-pa-yaṅ-dag-par-rdzogs-paḫi-saṅs-rgyas-de-dag-la-lan-gsum-bskor-ba-byis-pa-daṅ-rdzu-ḫphrul-gyis-mi-gdaḫ-bar-gyur-to|

Bcom-ldan-ḫdas-saṅs-rgyas-kyi-żiṅ-bye-ba-phrag-drug-cu-rnams-suḫaṅ-saṅs-rgyas-bcom-ldan-ḫdas-dag-mthoṅ-ste|bcom-ldan-ḫdas-saṅs-rgyas-kyi-żiṅ-de-dag-daṅ|saṅs-rgyas-bcom-ldan-

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Birth, O friends, is misery; when one is born, fears (arise) from misery, (many fears arise); when one is born, fears arise from disease; for the diseased fears arise from old age, and for the aged being fears arise from death.

Then the Nigranthas spoke thus: Then, O divine Lord, which fears arise when one is born?

The god of gods, the Lord, spoke to them thus, namely: Being born, being born, there is this fear for a man, for the man that is born there are such fears: after a being has been born...

(And thirty-nine crores of Bodhisattvas appeared, and) realized the best Exaltedness. I bowed, O divine Lord, to all those Lords, gods of gods, who had made overpowering of all kleśas and realized the best Exaltedness, and went to salute them three times with circumambulation, and there I become invisible through my faculty.

In sixty crores, O divine Lord, of Buddhafields I saw divine Lords; I bowed, O divine Lord, to these their activity-spheres of Exaltedness, and likewise to those divine Lords. There then I

[1] Read *nä*.

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u dätaimä aysu*] [gyasta balysa] balysānvo tcārīmyo u ttä gyasta ba*5*lysa paranärvṛtāndä, u namasätaimä n[ä] aysu [tte balysāne tcarīmä. Va*]rīva pastātumä, u dätaimä aysu gyasta ba*6*lysa pusparenvetuo kūluvo balysānyo tcārīmyo ..... [haysgamatä] hämäta.

Gyasta balysa[1] [brr]au*b1*ndaimä aysu ku dätaimä[2] brremaṃdā gyasta nāga yakṣa (rakṣaysa kye) [hīyauścapäṣka]la mästäna kāṣcīnaina pa*b2*maṃthäna bästa.

U ttu padī tte balysāne tcarīmä [padīye dätaimä haṃtsa*] [māhāsamudṛṇa u haṃ]tsa Sumīräṇa[3] ggarna *b3* u śaṃdyejsa.

Namasätaimä aysu [gyasta balysa] (tti paranärväta) gyasta balysa u tta tte sūte balysāne tcārī*b4*mä. Anāspetä hämätemä, vara[4] ṣṭänä pastātumä ttāmu gyasta balysa ku Padmottare balysāña tcārīma *b5* ätumä[5], u cīyä gyasta balysa vara ätumä[5] kūlu sate ysāre äysana baṣṭarrda

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ḫdas-de-dag-la-bdag-gis-phyag-bgyis-nas-bdag-thal-byuṅ-mchis-so|bcom-ldan-ḫdas-saṅs-rgyas-kyi-żiṅ-gżan-bye-ba-phrag-brgyad-naḫaṅ-de-bżin-gśegs-pa-yoṅs-su-mya-ṅan-las-ḫdaḫ-bar-mdzad-pa-rnams-mthoṅ-ste|bdag-gis-de-bżin-gśegs-pa-de-dag-laḫaṅ-phyag-bgyis-nas-thal-byuṅ-mchis-so|

Bcom-ldan-ḫdas-gżan-yaṅ-bdag-gis-saṅs-rgyas-kyi-żiṅ-bye-ba-phrag-dgu-bcu-rtsa-lṅa-dag-na-dam-paḫi-chos-nub-pa-mthoṅ-nas-bcom-ldan-ḫdas-bdag-de-la-bsam-pa-skyes-pa-daṅ-mchi-ma-śor-to|gżan-yaṅ-lha-daṅ|klu-daṅ|gnod-sbyin-daṅ|srin-po-daṅ|ḫdod-paḫi-gzugs-can-maṅ-po-dag-ṅu-żiṅ-mya-ṅan-gyi-zug-rṅu-chen-pos-zug-paḫaṅ-mthoṅ-ste|

de bżin-du-bcom-ldan-ḫdas-gżan-yaṅ-saṅs-rgyas-kyi-żiṅ-rgya-mtsho-daṅ-bcas-pa|Ri-rab-daṅ-bcas-pa|sa-phyogs-daṅ-bcas-pa-ma-lus-pa-thams-cad-tshig-pa-de-laḫaṅ-phyag-bgyis-nas-re-thag-chad-par-gyur-te-mchis-so|

Bcom-ldan-ḫdas-bdag-Pa-dma-bla-maḫi-ḫjig-rten-gyi-khams-su-ma-phyin-gyi-bar-der-bcom-ldan-ḫdas-khri-bśams-pa-bye-ba-brgya-stoṅ-phrag-lṅaḫaṅ-mthoṅ-ste|lho-phyogs-na-khri-bśams-

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started, and I saw divine Lords in (other eight crores of) activity-spheres of Exaltedness, and those divine Lords had become finally extinguished, and I bowed to these their activity-fields of Exaltedness. There then I started, and I saw, O divine Lord, in ninety-five crore activity-spheres of Exaltedness (how the noble Law declined), and despondency arose.

O divine Lord, I cried, as I saw crying gods, Nāgas, Yakṣas, Rākṣasas, and those with shape at will, pierced by a great sorrow-arrow.

And in that way those activity-spheres of Exaltedness (ignited I saw, together) with the great Ocean, and together with Mount Sumeru and the earth.

I bowed, O divine Lord, to those extinguished divine Lords, and so to those ignited activity-spheres of Exaltedness. Helpless I became, being there I went on then, O divine Lord, until I came to the Padmottara activity-sphere of Exaltedness, and when, O divine Lord, I came there,

[1] From here to 25a 3 various readings from N pp. 17f. within parentheses.

[2] N *dätemä aysu.*

[3] N *Sumīryau ggaryau u haṃtsa śśaṃdyejsa.*

[4] N *varī ṣṭāna pastātämä u ttāmu tsvaimä mä...*

[5] N *ätämä.*

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dätaimä hvarandai hälai (u kū)*b6*lu sate ysäre äysana baṣṭarrda dätaimä syandai hälai[1], kūlu se ysäre äysana baṣṭarrda dätaimä sarba[ndä hälai, nihujsandä*] 25 äysana[2] baṣṭarrda dätaimä, (u) hauda riṃchänu hälai diśejsa kūlu sate ysäre äysana baṣṭarrda dätaimä[3], (uskyälsto diśejsa kūlu)*2* sate ysäre äysana baṣṭarrda [dä]taimä, u natäṣṭo[4] diśejsa kūlu sate[5] ysäre äysana baṣṭarrda dätaimä, u[6] gyastä*3*nu gyasta balysa ttä äysana bi[śśä hau]dyau ratanyaujsa u[7] [biśśänu ttänu[8] äysanänu] hīro[9] gyasta balysa dä[taimä] *4* äṇaṃdä kye[10] äṇa dätu hvä[ñīndä*] ..... duṣkaru [sastu], ttä gyasta balysa tta brraṣṭaimä[11] se, *5* Cu nāma gyastyau balysyau ṣä balysäna tcarīmä. [Ttīyä ttä gyasta*] *balysa tta hvändä se*, [Padmottara] nāma bäsīvrräṣṣä ṣä *6* balysäna tcär[ī*]mä.

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pa-bye-ba-brgya-stoṅ-daṅ|byaṅ-phyogs-na-khri-bśams-pa-bye-ba-brgya-stoṅ-daṅ|śar-phyogs-na-khri-bśams-pa-bye-ba-brgya-stoṅ-daṅ|nub-phyogs-na-khri-bśams-pa-bye-ba-brgya-stoṅ-daṅ|steṅ-gi-phyogs-na-khri-bśams-pa-bye-ba-brgya-stoṅ-mthoṅ-ste|bcom-ldan-ḫdas-khri-bśams-pa-de-dag-kyaṅ-rin-po-che-sna-bdun-las-bgyis-pa-śa-stag-ste|khri-de-dag-thams-cad-laḫaṅ-de-bżin-gśegs-pa-bżugs-śiṅ-chos-stan-te|bcom-ldan-ḫdas-de-la-bdag-ṅo-mtshar-du-gyur-nas-de-bżin-gśegs-pa-de-dag-la-bcom-ldan-ḫdas-ḫjig-rten-gyi-khams-ḫdi-miṅ-ci-żes-żus-pa-daṅ|de-bżin-gśegs-pa-de-dag-gis-bkaḫ-stsal-pa|rigs-kyi-bu-ḫjig-rten-gyi-khams-ḫdi-ni-Pa-dma-bla-ma-żes-byaḫo|

I saw a crore hundred thousand covered seats in the southern direction; and I saw a crore hundred thousand covered seats in the northern direction; a crore hundred thousand covered seats I saw in the eastern direction; and in the western (direction a crore hundred thousand) covered seats I saw; and in the quarter of the direction of the seven bears I saw a crore hundred thousand covered seats; in the upward quarter I saw a crore hundred thousand covered seats; and in the downward quarter I saw a crore hundred thousand covered seats. And, O god of gods, O Lord, all those seats were with seven jewels, and upon all those seats I saw divine Lords sitting, who seated preached the Law.

(O god of gods, O Lord), it seemed strange (to me, and) I asked those divine Lords thus, namely:

O divine Lords, what by name (is) this activity-sphere of Exaltedness? Then those divine Lords spoke thus, namely: Padmottara by name, O noble youth, is this activity-sphere of Exaltedness.

[1] N *u sarbaṃdina diśejsa kūlu sate ysäre äysana [baṣṭarrda dyaimä nihujsandäna diśejsa*] kūlu sate ysäre äysana baṣṭarrda dyaimä u hauda.* A fragment of the right part of a leaf, with 5—8 akṣaras remaining of 25 to the line, Ile Dong 05, gives some various readings, entered in italics, down to 25b 2.

[2] *äysa* added sec. man. below line.

[3] N *dyaimä.*

[4] ID *natäṣṭu.*

[5] ID *se.*

[6] N *u tti gyastänu.*

[7] N om. *u.*

[8] N *ttyänu.*

[9] N *be[ndä].*

[10] ID *ci.*

[11] ID *brraṣṭemä.*

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Ttīyä[1] aysu gyasta balysa ..... [hvaraṃ*]cīñä tvaṃdanu tsutaimä u ttä gyasta balysa tta brra*b1*ṣṭaimä se, Cu nāma gyastyau balysyau ma .... lo[vadātä*] *gyastä balysä. Ttä* mä [gyasta balysa] tta hvatāndä se, Padma[garbhä] *b2* nāma gyastānu gyastä balysi kye[2] biśśä *klaiśa tvīṣṣe*-[yäḍe u rraṣṭo hastamo balysūśtu bustä*] u balysāña tcārīma ba*b3*lysūña kīre tīndä.

Ttīyä aysu tta hva[taimä], Pha[rāka kūla sate*] ysāre [gyasta balysa], ttu ne ne bve se, kāmä ṣä Padma*b4*garbhä gyastä balysä, kye biśśä klaiśa [pu]rrde u rraṣṭo balysūśtu [bustä].

[Ttīyä mä] gyastä balysä tta hvate se, Aysu te bäsī*b5*vrrāṣṣā näjsäṭe se, ṣätä ṣä Padmaggarbhi gyastä balysi, kye biśśä parrūṣka [tvīṣṣe] yiḍe u rraṣṭo hastamo bal[ysūśtu bustä].

[U] *b6* ttä biśśä gyastānu balysānu [rūva vara] nänauta hämäta īndä balysūña vūysai rūvāna vā [ṣṭāre]....

Bcom-ldan-ḫdas-de-nas-bdag-gis-de-bżin-gśegs-pa-de-dag-la-bskor-ba-bgyis-nas-saṅs-rgyas-kyi-żiṅ-ḫdiḫi-de-bżin-gśegs-paḫi-mtshan-ci-żes-żus-pa-daṅ|de-dag-gis-bkaḫ-stsal-pa|de-bżin-gśegs-pa-dgra-bcom-pa-yaṅ-dag-par-rdzogs-paḫi-saṅs-rgyas-Pa-dmaḫi-sñiṅ-po-żes-bya-ste|saṅs-rgyas-kyi-żiṅ-ḫdi-na-saṅs-rgyas-kyi-bya-ba-byed-do|

De-la-bdag-gis-ḫdi-skad-ces-gsol-to|saṅs-rgyas-bye-ba-brgya-stoṅ-maṅ-po-żig-kyaṅ-gdaḫ-na-Pa-dmaḫi-sñiṅ-po-żes-bgyi-baḫi-de-bżin-gśegs-pa-dgra-bcom-pa-yaṅ-dag-par-rdzogs-paḫi-saṅs-rgyas-de-ma-ḫtshal-na-de-gaṅ-lags|

Bcom-ldan-ḫdas-des-bkaḫ-stsal-pa|rigs-kyi-bu-de-bżin-gśegs-pa-dgra-bcom-pa-yaṅ-dag-par-rdzogs-paḫi-saṅs-rgyas-Pa-dmaḫi-sñiṅ-po-żes-bya-ba-de-ṅas-khyod-la-bstan-to|

De-nas-de-bżin-gśegs-pa-de-dag-thams-cad-kyi-sku-ni-mi-gdaḫ-bar-gyur-gyi-byaṅ-chub-sems-dpaḫi-gzugs-śa-dag-tu-gdaḫ-ste|

Then, O divine Lord, I went to salute (those Lords with circum)ambulation, and I asked those divine Lords thus, namely: What by name, O divine Lords, is the divine Lord of that... lokadhātu? Those divine Lords spoke to me thus, namely: the god of gods, the Lord, Padmagarbha by name, who has overpowered all kleśas (and realized the true best Exaltedness), and is doing deeds of Exaltedness in that activity-sphere of Exaltedness.

Then I spoke thus: (There are) many crore hundred thousand divine Lords; that I do not know at all, namely: who is the divine Lord Padmagarbha, who has conquered all kleśas and realized true Exaltedness.

Then a divine Lord spoke to me thus, namely: I shall show you, O noble youth, namely: just this is the divine Lord Padmagarbha, who overcame all passions and realized the true best Exaltedness.

There all those shapes of divine Lords became invisible, and they stand there in the shape of Exaltedness-aspirers.

[1] ID *ttattītä.* [2] ID *ce.*

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27 u kye käḍäna gyastä balysi bihaṃttai.

Ṣä mä gyastä balysi tta hvate se, Pyū bäsīvärāṣṣā thu Sarvvaśūra mästa [balysūña] *2* vūysā kye käḍe mästa hauta. Trrāmu māñaṃdu Sarvaśūra ko ju cakrravarttä rre hämäte tcūryo dīvuo rrāyse, u ṣä ju cakrra*3*varttä rre tcūrvo dīvuo mä[st]vo biśśu väte kuṃjsatu [ke]rā, aśt[ä] ko ṣe kuṃ[jsati tt]īma pharākä hämäta.

Ttīyä Sarvaśu*4*rä bodhisatvä tta hvate se, Pharākä gyasta ba[lysa], pharā[kä] mā[ṣḍāna gyasta balysa*].

[Ttīyä v*]ā gyastä balysä *5* tta hvate se, Ko ju Sarvaśūra ṣä hye āya kye ttū biś[ś]u kumjsatī- ..... lstä, u ṣä *6* ju hye ttu kuṃjsatu śau śau dāna ṣumārä u śät[o] hālau vi[ṣvānāma] ..... [kuṃjsa]tīgye *b1* dāne biśśi haṃkhäṣṭu yanä [mā]ñandāna.

De-nas-bcom-ldan-ḫdas-Pa-dmaḫi-sñiṅ-po-de-bżin-gśegs-pa-ḫdzum-pa-mdzad-pa-daṅ|bcom-ldan-ḫdas-de-ciḫi-slad-du-ḫdzum-pa-mdzad-pa-bdag-gis-bcom-ldan-ḫdas-de-la-żus-pa|bcom-ldan-ḫdas-rgyu-gaṅ-daṅ-ci-żig-gi-slad-du-de-bżin-gśegs-pa-ḫdzum-pa-mdzad|

Bcom-ldan-ḫdas-des-bkaḫ-stsal-pa|rigs-kyi-bu-byaṅ-chub-sems-dpaḫ-sems-dpaḫ-chen-po-Kun-tu-dpaḫ-ba-mthu-chen-po-thob-pa-ñon-cig|ḫdi-lta-ste|dper-na-la-la-żig-gliṅ-bżi-la-dbaṅ-baḫi-ḫkhor-los-sgyur-baḫi-rgyal-po-ḫgyur-la|des-gliṅ-bżiḫi-żiṅ-rnams-la-til-btab-na|Kun-tu-dpaḫ-ba-ḫdi-ji-sñam-du-sems-deḫi-sa-bon-maṅ-du-skye-ba-yin-nam|

Kun-tu-dpaḫ-bas-gsol-pa|bcom-ldan-ḫdas-maṅ-lags-so|bde-bar-gśegs-pa-maṅ-lags-so|

Bcom-ldan-ḫdas-kyis-bkaḫ-stsal-pa|Kun-tu-dpaḫ-ba-de-las-sems-can-la-la-żig-gis-til-gyi-ḫbru-de-dag-phuṅ-po-gcig-tu-byas-la-mi-gżan-żig-gis-til-gyi-ḫbruḫi-phuṅ-po-de-las-til-gyi-ḫbru-re-re-nas-blaṅs-te-phyogs-gżan-du-ḫjog-na|Kun-tu-dpaḫ-ba-ḫdi-ji-sñam-du-sems|sems-can-des-til-gyi-ḫbru-de-dag-bgraṅ-ba-ḫam-dpe-bya-nus-sam|

(Then the Lord, the Tathāgata Padmagarbha, produced a smile, and, O Lord, I asked that Lord for what reason he produced a smile: O Lord, wherefore) and for what reason did you, the divine Lord, smile?

That divine Lord spoke to me thus, namely: Listen, you noble youth Sarvaśūra, great Exaltedness-aspirer, whose power is very great. Like this, O Sarvaśūra, if there were a cakravartin king, ruler in four dvīpas, and now that cakravartin king were to sow sesam everyhere in the four great dvīpas, is it that this sesam seed will be great?

Then the Bodhisattva Sarvaśūra spoke thus, namely: Great, O divine Lord, great, O merciful divine Lord.

Then the divine Lord spoke thus, namely: If, O Sarvaśūra, there would be a man who (would collect) all that sesam, and that man were to count that sesam, the seeds one by one, and (to transfer them) to another quarter by blowing (?), (then, how do you think, O Sarvaśūra), would he make all those sesam-seeds counted by way of comparison?

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Ttīyä vā Sarvaśūrä bodhi[satvä tta hvate se, Ne jve gyasta balysa*], ne jve *b2* mäṣḍāna gyasta [balysa, ne hautāśtä ce] va ttu kuṃjsatīnau haṃbīsu .....

[Ttīyä ṣä] Padmaga*b3*rbhä gyastä balysä tta hvate se, Ttrāmī ttu nä[jsa]ḍu Sa[rvaśūra ttätäye Saṃghāṭä sū*]tṛ [puñī]nai haṃbīsä *b3* ne haṃkhäṣṭä hämäte u nai ye [mā]ñandä ūva[mu] yuḍu yīndä vä[no gyastānu] balysānu.

U kyere vā tte kuṃjsatī*b5*gye dāne, u tterä ju gyasta balysa hämāro, u biśśä ttä gyasta balysa ttīye Saṃghāṭä dātä nāmani buljse hvāñāro *b6*, cai pyuṣḍe, u puñīnai haṃbīsä vīvātu hvāñāro ṣṣai ūvama ne yäḍa hämäte, tta cu rro vā pātc[o].....

32 [gya]sta balysa däte tsutānda.

Ttī [gyasta] balysa [tta] hvāñīndä se, Pyū bäsivrrāṣṣā, thu hyīyä ysaṃthu byau[dai]..... *2* gya ātä, ttäna tvī ttederä buro mästä puñīnai haṃbīsä hämäte.

Byaṅ-chub-sems-dpaḫ-Kun-tu-dpaḫ-bas-gsol-pa|bcom-ldan-ḫdas-de-ma-lags-so|bde-bar-gśegs-pa-de-ma-lags-so|til-gyi-ḫbru-de-dag-bgraṅ-ba-ḫam|dpe-bgyi-bar-rṅo-mi-thag-go|

Kun-tu-dpaḫ-ba-de-bżin-du-zuṅ-gi-mdoḫi-chos-kyi-rnam-graṅs-kyi-bsod-nams-kyi-phuṅ-po-ni-de-bżin-gśegs-pa-ma-gtogs-par-gżan-gyis-dper-bya-bar-mi-nus-so|

Kun-tu-dpaḫ-ba-ḫdi-lta-ste-dper-na|til-gyi-ḫbru-de-dag-ji-sñed-pa-de-sñed-du-de-bżiṅ-gśegs-par-gyur-la|de-dag-thams-cad-kyis-zuṅ-gi-chos-kyi-rnam-graṅs-thos-paḫi-dge-baḫi-rtsa-baḫi-bsod-nams-yoṅs-su-brjod-kyaṅ-dpes-kyaṅ-bsod-nams-zad-par-mi-ḫgyur-na|gaṅ-yi-ger-ḫdri-ba-daṅ|klog-pa-daṅ|ḫdrir-ḫjug-pa-lta-ci-smos|

Gsol-pa|bdag-gis-dge-baḫi-las-ci-żig-bgyis-na-de-bżin-gśegs-pa-maṅ-po-żig-bdag-ga-la-mchis-par-byon|

Bkaḫ-stsal-pa|rigs-kyi-bu-ñon-cig|khyod-kyis-miḫi-lus-thob-ste-zuṅ-gi-chos-kyi-rnam-graṅs-rna-lam-du-thos-pas-deḫi-phyir-khyod-kyi-bsod-nams-kyi-phuṅ-po-de-sñed-skyes-so|

Then the Bodhisattva Sarvaśūra spoke thus, namely: None, O divine Lord, none, O merciful divine Lord, no power is there to make that sesam-heap (counted by way of comparison).

Then the divine Lord Padmagarbha spoke thus, namely: Thus exactly, in that way, O Sarvaśūra, the heap of merit (of this Saṃghāṭasū)tra is not counted, and not anybody makes an analogy of comparison with it except the divine Lords.

And as many as those sesam-seeds, so many divine Lords might there be, and all those divine Lords might expound the benefits of the name of this Saṃghāṭa Law to him who hears it, and they might also expound the result of the heap of merit, but an analogy is not made out, then what again (should be said of him who writes it, reads it, or causes it to be written?).

(Sarvaśūra said: What good work have I done that you, so many di)vine Lords, went to be seen?

Then the divine Lords speak thus, namely: Listen, O noble youth, you obtained a human birth, (and the Saṃghāṭasūtra) came into your hearing, therefore a so large, great, heap of merit is yours.

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Ṣä vā [tta hvā]ñäte, Tta ku mamä gyastyau balysau [ttede*]*3*rä mästä puñīnai haṃbīsä hämäte, tta [cu] ne [rr]o vā kye ttū sū.... [pyūṣḍe biśśu].

Ttītä ttä gyasta balysa tta *4* hvāñīndä se, Paśa paśa bäsīvärā[ṣṣā], kye ..... [tcūrä sa]lāvä gāhä *5* puñīnai haṃbīsä padaṃgyo hvāñāmäte pyūṣde, cvī puñ ..... rä dvāśuyo ggaṃgyo *6* nätāyuo grrūcyau syate mäñandānu gyastānu balysānu ..... [uysno]rä puñīnau haṃbī[su] bu*b1*ḍaru pajāysde ce ttätäye Saṃghāṭä sūträ vätä tcūrupatä gā[hu pyūṣṭu yīndä*].

[Kye tteränu gyastā]nu[1] balysānu *b2* pajsamu yanä kho drraiśuyo[2] gaṃguyo nätāyo syata kye (biśśä klaiśa tvīṣṣe yäḍändä[3] u hastamo) rraṣṭo balysūśtu bu*b3*sta, kye[4] ṣä āya uysnorä[5] kye ttīye Saṃghāṭä[6] sūträ (väte[7] śśau tcaramu tcūra-salā]vu[8] gāhu pyūṣṭu yanä ttye uysnorä mästarä *b4* mästarä[9] puñīnai haṃbīsä hämäte, tta cu ne rro vā kyai bi(śśu uspu)rru[10] pyūṣṭu yīndä.

Gsol-pa|bcom-ldan-ḫdas-bdag-gi-bsod-nams-kyi-phuṅ-poḫaṅ-de-sñed-du-gyur-na-gaṅ-mthaḫ-dag-chub-par-thos-pa-lta-smos-kyaṅ-ci-ḫtshal|

Bkaḫ-stsal-pa|kha-rog-kha-rog-kye-rigs-kyi-bu-tshig-bżi-paḫi-tshigs-su-bcad-paḫi-bsod-nams-brjod-kyis-ñon-cig|rigs-kyi-bu-ḫdi-lta-ste|dper-na-de-bżin-gśegs-pa-dgra-bcom-pa-yaṅ-dag-par-rdzogs-paḫi-saṅs-rgyas-Ga-ṅgāḫi-kluṅ-bcu-gsum-gyi-bye-ma-sñed-rnams-kyi-bsod-nams-kyi-phuṅ-pos-kyaṅ-bsod-nams-kyi-phuṅ-po-ches-maṅ-du-bskyed-do|

Gaṅ-gis-de-bżin-gśegs-pa-dgra-bcom-pa-yaṅ-dag-par-rdzogs-paḫi-saṅs-rgyas-Ga-ṅgāḫi-kluṅ-bcu-gsum-gyi-bye-ma-sñed-la-mchod-pa-bas-ni-gaṅ-gis-zuṅ-gi-chos-kyi-rnam-graṅs-ḫdi-las-tshig-bżi-paḫi-tshigs-su-bcad-pa-tsam-thos-pa-deḫaṅ-bsod-nams-kyi-phuṅ-po-de-bas-ches-maṅ-du-skyed-par-ḫgyur-na|gaṅ-mthaḫ-dag-chub-par-thos-pa-lta-ci-smos|

He speaks thus: Thus, O divine Lords, when my heap of merit is so great, so how not then he who hears that sūtra in its entirety.

Then those divine Lords speak thus, namely: Leave it alone, leave it alone, O noble youth; which (man it might be, O noble youth, who) hears in explanation the nature of the stock of merit of one stanza of four sayings (of this Saṃghāṭa sūtra), what his (stock of merit is: as great as the stock of merit) of divine Lords like the sands from the grits in twelve Ganges rivers), a greater stock of merit produces that being who makes a four-pada stanza in this Saṃghāṭa sūtra heard.

He who does worship to as many divine Lords as the sand in thirteen Ganges rivers, who have overpowered all the kleśas and realized the best true Exaltedness, and which that being might be who might make in this Saṃghāṭa sūtra at least one four-saying stanza heard, that being's stock of merit is greater, and so how not he who makes it heard all and entire.

[1] A wrong piece has here been pasted in, with the reading *haṣṭātä yserenu* instead of *kye tteränu gyastānu*. The original is, however, visible below. With *lysānu* N, pp. 19ff., sets in, and runs on till the end of fol. 36. Fol. 37 only in N. Missing portions supplied from N within parentheses.

[2] N *draiśvo ggaṃgvo nätāvo säyata.*

[3] MS traces of *ndä*, and further, on the wrong piece, *ysanaci*, with *u ha* visible below. N *hastama rraṣṭa.*

[4] Before *kye* N reads: *cerä ttye puña himäre phara u.*

[5] N *uysnaurä.*

[6] N *-ṭi.*

[7] MS a wrong piece before the gap with *raba* instead of *te śśau.*

[8] N *tcūräsalāvä ggāhu.*

[9] N *tterī ttye uysnaurä mästä puñīnai.*

[10] N *-rro.*

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Ttītä gyastä balysi[1] tta *b5* hve se, Pyū[2] bäsīvärāṣṣā, kye[3] ttū Saṃghāṭu dātu[4] uspurru biśśu pyūṣṭu yīndä, kyerī[5] puña hämāre. Trrāmu[6] mäñaṃdu *b6* kye va ju ṣä uysnorä[7] äya kye biśśo[8] tṛsahasrya mahāsahasrya balysāno tcarīmu[9] vätä (kuṃjsatu) **(33)** kerä, cerä tte kuṃjsatīje[10] dāne pharäke hämäre[11], u tterä[12] cakrravartte[13] rrunde hämäro, u ṣä[14] ju hye (hämya tsä)*2*tä biśśunīna[15] ttatana anaṃkhäṣṭä, u ṣä[14] (ju) naḍe biśśānu ttānu[16] cakravarttānu hauru haurä[17], cerä[18] ttye puña hämäre, (u kye) *3* vā śye prrodaphārrä[19] haurä heḍä, (ttye) vā mästarä puñīnai haṃbīsä hämäte.

Kyeburo[20] vā tṛsahasrye mahā(sa*4*hasrye) balysäña[21] tcarīma (pary)ā(vanna uysnaura u tti) [biśśi[22] paḍāna phā]rräna hämäro[23], u ttānu [ye] *5* biśśānu hauru haurä, cu ttä[24] puña hämäre, ttā[rä vā pu](ña mästara) [hämäre] (ce śye ttye) [satvä hau]ru heḍä kye[25] śätu phārru *6* bustä.

Rigs-kyi-bu-gaṅ-gis-zuṅ-gi-mdoḫi-chos-kyi-rnam-graṅs-ḫdi-mthaḫ-dag-chub-par-thos-par-ḫgyur-ba-ñon-cig|gaṅ-gis-stoṅ-gsum-gyi-stoṅ-chen-poḫi-ḫjig-rten-gyi-khams-thams-cad-du-til-btab-paḫi-til-gyi-ḫbru-ji-sñed-pa-de-sñed-kyi-ḫkhor-los-sgyur-baḫi-rgyal-por-ḫgyur-la|de-nas-skyes-bu-phyug-ciṅ-nor-maṅ-la-loṅs-spyod-chen-po-daṅ-ldan-pa-ḫgaḫ-żig-yod-de-de-nas-skyes-bu-des-ḫkhor-los-sgyur-baḫi-rgyal-po-de-dag-la-sbyin-pa-byin-pas-ni-gaṅ-gis-rgyun-tu-żugs-pa-gcig-la-sbyin-pa-byin-na-de-ni-bsod-nams-kyi-phuṅ-po-de-bas-ches-maṅ-du-bskyed-do|

Stoṅ-gsum-gyi-stoṅ-chen-poḫi-ḫjig-rten-gyi-khams-kyi-sems-can-de-dag-thams-cad-rgyun-tu-żugs-par-gyur-la|gaṅ-gis-de-dag-thams-cad-la-sbyin-pa-byin-paḫi-bsod-nams-kyi-phuṅ-po-bas-ni-gaṅ-gis-lan-cig-phyir-ḫoṅ-ba-gcig-la-sbyin-pa-byin-na-bsod-nams-kyi-phuṅ-po-de-bas-ches-maṅ-du-bskyed-do|

Then the divine Lord spoke thus, namely: Listen, O noble youth, he who makes this Saṃghāṭa sūtra heard, entire and all, how much his merits are. Like this: which being there might be, who, in the Trisahasrī Mahāsahasrī, would scatter sesam in every activity-sphere of Exaltedness, as many as those sesam-grains are, so many cakravartin kings may there be; and there might be some man, rich with various untold wealth, and that man might give gift to all those cakravartins: as much as his merits are, — greater is his merit who gives gift to one first-fruitler.

As many beings now as have entered into the activity-sphere of Exaltedness of the Trisahasrī Mahāsahasrī, — and they might all be with the first fruit, and somebody might give gift to them all: what those merits are, — greater are the merits of yonder who gives gift to one such being as has realized the second fruit.

[1] N *balysa.*
[2] N *pyū bi-.*
[3] N *kye ṣä kye.*
[4] N *sūtru dātu biśśu uspurru.*
[5] N *cirī pharä.*
[6] N *trāmu.*
[7] N *uysnaurä.*
[8] N *bäśśu.*
[9] N *balysāna tcārīmä.*
[10] N *-tīṅje.*
[11] MS *hämāre hämāre*, but second *h.* cancelled.
[12] N *ttirä.*
[13] N *cakravartta.*
[14] N *ṣi.*
[15] N *ce biśśūnī ttagä.*
[16] N *ttyānu c. rrundinu.*
[17] MS *hauru.*
[18] N *kyerä.*
[19] N *praudaphārri.*
[20] N *cuburo.*
[21] MS a cancelled *paryā* before *balysäña.*
[22] N *bäśśä.*
[23] N *hämāre u ttyānu.*
[24] N *tti.*
[25] N *ce śye phārru.*

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Cuburo vā tṛsahasrye mahā[sahasrye] (balysāña tca)[rīma paryāva]nna uysnora[1], u ttä biśśä śätäna phā*b1*rräna[2] hämāro, u ttānu ye hauru haurä, (cu tti pu)ña hämā(re[3], ttārä vā puña mästara hämā)re kye śye ttye satvä hauru *b2* heḍä ce dädu[4] phārru bustä.

Cuburo[5] vā (tṛsahasrye mahāsahasrye balysāña tca)rīma uysnora[6], u tte biśśä dä*b3*däna phārräna hämāro, (u ttānu ye biśśānu hauru haurä, cu tti puña himāre, ttā)rye vā puñīnai haṃbī-*b4*sä buḍaru[7] hämäte kye (śye ttye satvä) [hauru heḍä kye[8])] (tcūramä phārrä bustä).

(U cubu)ro vā tṛsahasrye [mahā]*b5*sahasrye balysāña tcarīma pary(āvanna) uysnora[9], ttä biśś[ä arahanda hämāro][10], ttānu ye biś[śānu hauru hau]*b6*rä[11], cu tte puña hämāre, ttye vā m[ä]-starä puñīnai haṃbīsä hämäte[12] kye śye prracīyasaṃbuddhä haurä he[ḍä].

Stoṅ-gsum-gyi-stoṅ-chen-poḫi-ḫjig-rten-gyi-khams-kyi-sems-can-de-dag-thams-cad-lan-cig-phyir-ḫoṅ-bar-gyur-la|gaṅ-gis-de-dag-thams-cad-la-sbyin-pa-byin-paḫi-bsod-nams-kyi-phuṅ-po-bas-ni-gaṅ-gis-phyir-mi-ḫoṅ-ba-gcig-la-sbyin-pa-byin-na-de-ni-bsod-nams-kyi-phuṅ-po-de-bas-ches-maṅ-du-bskyed-do|

Stoṅ-gsum-gyi-stoṅ-chen-poḫi-ḫjig-rten-gyi-khams-kyi-sems-can-de-dag-thams-cad-phyir-mi-ḫoṅ-bar-gyur-la-gaṅ-gis-de-dag-thams-cad-la-sbyin-pa-byin-paḫi-bsod-nams-kyi-phuṅ-po-bas-ni-gaṅ-gis-dgra-bcom-pa-gcig-la-sbyin-pa-byin-na-de-ni-bsod-nams-kyi-phuṅ-po-de-bas-ches-maṅ-du-bskyed-do|

Stoṅ-gsum-gyi-stoṅ-chen-poḫi-ḫjig-rten-gyi-khams-kyi-sems-can-de-dag-thams-cad-dgra-bcom-par-gyur-la|gaṅ-gis-de-dag-thams-cad-la-sbyin-pa-byin-paḫi-bsod-nams-kyi-phuṅ-po-bas-gaṅ-gis-raṅ-saṅs-rgyas-gcig-la-sbyin-pa-byin-na-de-ni-bsod-nams-kyi-phuṅ-po-de-bas-ches-maṅ-du-bskyed-do|

As much beings now as have entered into the activity-sphere of Exaltedness of the Trisahasrī Mahāsahasrī, — and they might all be with the second fruit, and somebody might give gift to them all: what those merits are, — greater are the merits of yonder who gives gift to one such being as has realized the third fruit.

As much beings now as (have entered) into the activity-sphere of Exaltedness of the Trisahasrī Mahāsahasrī, — and they might all be with the third fruit, and somebody might give gift to them all: what those merits are, — greater is the stock of merit of yonder who gives gift to one such being as has realized the fourth fruit.

And as much beings as have entered into the activity-sphere of Exaltedness of the Trisahasrī Mahāsahasrī, — (and) they might all be arhats, and somebody might give gift to them all: what those merits are, — greater is the stock of merit of him who gives gift to one Pratyekabuddha.

[1] N *uysnaura.*
[2] N *phārrina.*
[3] N *himāre.*
[4] N *didu.*
[5] N *u cuburo.*
[6] N *paryāvanna satva u ttä vā biśśä didäna.*
[7] N *buḍarä.*
[8] N *ce.*
[9] N *uysnaura tti.*
[10] N adds *u.*
[11] N *haurä hauru cu tti.*
[12] N *himäte ce śye pracyasaṃbuddhä hauru.*

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(34) Cuburo vā tṛsahasrye mahāsahasrye balysāña tcārīma paryāvanna uysnora[1], u ttä biśśä prracīya(saṃbuddha hä)*2*māro, u[2] ttānu ye biśśānu hauru[3] haurä, ttye vā mästarä puñīnai haṃbīsä hämä[te kye śye] balysūña vūysai hau(ru he)*3*ḍä.

U[4] cuburo vā tṛsahasrye mahāsahasrye balysāña (tcarīma paryāvanna) uysnora, u ttä[5] biśśi bodhisa*4*tva hämāro[6], u ttānu ye biśśānu hauru hau[rä], cu ttä[7] pu(ña hämāre, ttye vā mästarä puñīnai haṃb)īsä hämäte kye *5* śśau gyastānu gyastä[8] balysi vara aysmū vasūjäte.

Cu(buro vā trisahasrye mahāsahasrye) [balysāña tcarīma] *6* paryāvanna uysnora[9], u ttä biśśä gyasta balysa hämāro, u (tte ye biśśä gyasta balysa vara aysmū vasūjäte, cu) *b1* ttä[7] puña hämāre, ttārye vā mästarä puñīnai haṃbīsä hämäte (kye ttū Saṃghāṭu dātu pyūyāte, tta) cu ne rro vā *b2* pātco Sarvaśūra[10] vara hvanai ce ttū Saṃghāṭu dātu pūstya (pīrāte dijsāte vāśīyä arthuī

Stoṅ-gsum-gyi-stoṅ-chen-poḫi-ḫjig-rten-gyi-khams-kyi-sems-can-de-dag-thams-cad-raṅ-saṅs-rgyas-su-gyur-la-gaṅ-gis-de-dag-thams-cad-la-sbyin-pa-byin-paḫi-bsod-nams-kyi-phuṅ-po-de-bas-ni-gaṅ-gis-byaṅ-chub-sems-dpaḫ-gcig-la-sbyin-pa-byin-na-de-ni-bsod-nams-kyi-phuṅ-po-de-bas-ches-maṅ-du-bskyed-do|

Stoṅ-gsum-gyi-stoṅ-chen-poḫi-ḫjig-rten-gyi-khams-kyi-sems-can-de-dag-thams-cad-byaṅ-chub-sems-dpar-gyur-la-gaṅ-gis-de-dag-thams-cad-la-sbyin-pa-byin-paḫi-bsod-nams-kyi-phuṅ-po-bas-ni-gaṅ-de-bżin-gśegs-pa-gcig-la-sems-daṅ-bar-byed-pa-daṅ|

Stoṅ-gsum-gyi-stoṅ-chen-poḫi-ḫjig-rten-gyi-khams-de-bżin-gśegs-pas-yoṅs-su-gaṅ-ba-la-gaṅ-sems-daṅ-bar-byed-pa-daṅ|gaṅ-zuṅ-gi-mdoḫi-chos-kyi-rnam-graṅs-ḫdi-thos-par-ḫgyur-ba-de-ni-bsod-nams-kyi-phuṅ-po-de-bas-ches-maṅ-du-bskyed-na|Kun-tu-dpaḫ-ba-gaṅ-chos-kyi-rnam-

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As much beings as have entered into the activity-sphere of Exaltedness of the Trisahasrī Mahāsahasrī, — and they might all be Pratyekabuddhas, and somebody might give gift to them all, — greater is the stock of merit of him who gives gift to one Exaltedness-aspirer.

And as much beings as have entered into the activity-sphere of Exaltedness of the Trisahasrī Mahāsahasrī, — and they might all be Bodhisattvas, and somebody might give gift to them all: what those merits are, — greater is the stock of merit of him who purifies his mind towards one Lord, god of gods.

As much beings as have entered into the activity-sphere of Exaltedness of the Trisahasrī Mahāsahasrī, — and they might all be divine Lords, and somebody purifies his mind towards all those divine Lords: what those merits are, — greater is the stock of merit of yonder who will hear this Saṃghāṭasūtra. Thus what saying is there not again, O Sarvaśūra, there, when one will write this Saṃghāṭasūtra in a book, keep it, or (if) he would read it (and) ponder on its sense?

[1] N *uysnau u tti biśśä pracya-*.
[2] N om. *u*.
[3] N om. *hauru*.
[4] N om. *u*.
[5] N *tti biśśä*.
[6] N *hämāre*.
[7] N *tti*.
[8] N *gyastu balysu*.
[9] N *uysnaura u tti*.
[10] N *Sarvaśśūra*.

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keṭaiyä, tta cu ne) rro vā Sa*b3*rvaśūra[1] varä[2] hvanai ce (ttū) Saṃghāṭu sūtru[3] [dā]tā tvā(ro vasutena aysmūna namasīyä.

(Tta cu te sai)ttä Sarva*b4*śūra[1] se, Hotāre[4] jaḍa prrahujana uysnora ttū[5] Saṃghāṭu (dātu pyūyāṇa, ṣṣai kuī nāma) vā[6] pyūyāre, ne nä hā prra*b5*ysātu[7] hämäte.

Pyū Sarvaśūra[1], aśtä kye[8] hanä jaḍä hye prrahujanä[9] kye va (darrauva ma)hāsamudrro[10] vahīysānä.

(Sa)*b6*rvaśūrä[11] bodhisatvä tta hvate[12] se, Ne[13] gyasta balysa.

Gyastä balysī tta hvate[12] se, Aśtä Sarvaśūra[1] kye[8] (hanä hve)(**35**) ce śina[14] dastäna mahāsamudṛ[15] bajauttu yanä.

Sarvaśūrä[11] bodhisatvä tta hvete[16] se, Ne gyasta balysa, (ne miḍāna) *2* gyasta balysa.

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grańs-h̲di-yi-ger-hdri-ba-dań|h̲dzin-pa-dań|klog-pa-dań|kun-chub-par-byed-pa-lta-ci-smos|Kun-tu-dpah̲-ba-chos-kyi-rnam-grańs-h̲di-la-sems-dań-bas-phyag-h̲tshal-ba-lta-smos-kyań-ci-dgos|

Kun-tu-dpah̲-ba-h̲di-ji-sñam-du-sems|byis-pa-so-soh̲i-skye-bo-thams-cad-kyis-h̲di-thos-par-nus-sam-że-na|gań-dag-thos-par-gyur-yań-dad-pa-skye-bar-mi-h̲gyur-ro|

Kun-tu-dpah̲-ba-ñon-cig|byis-pa-so-soh̲i-skye-boh̲i-sems-can-rnams-las-gań-dag-rgya-mtsho-chen-poh̲i-gtiṅ-rñed-par-nus-pa-yod-dam|

Gsol-pa|bcom-ldan-h̲das-de-ma-mchis-so|

Bkah̲-stsal-pa) Kun-tu-dpah̲-ba-gań-lag-mthil-gcig-gis-rgya-mtsho-zad-par-byed-pah̲i-sems-can-h̲gah̲-yod-dam|

Gsol-pa|bcom-ldan-h̲das-de-ma-mchis-so|bde-bar-gśegs-pa-de-ma-mchis-so|

Thus what saying is there not again, O Sarvaśūra, there, when one would bow to the Saṃghāṭasūtra, the Law-conveyance, with a pure mind.

Thus how does it appear to you, O Sarvaśūra, namely: Can foolish common beings hear this Saṃghāṭa Law? even if they hear it, namely, faith is not theirs.

Listen, Sarvaśūra, is there any blind foolish man, a common one, who has courage to dive into the Ocean?

The Bodhisattva Sarvaśūra spoke thus, namely: No, O divine Lord.

The divine Lord spoke to him thus, namely: Is there, O Sarvaśūra, any blind man who might make the Ocean exhausted with one hand?

The Bodhisattva Sarvaśūra spoke thus, namely: No, O divine Lord, no, O merciful divine Lord.

[1] N *Sarvaśśūra.*
[2] N *vara hvanai kye.*
[3] N *sūtri dātä ttuvāro.*
[4] N *hautāre jaḍa prahujana* and om. *se.*
[5] N *ttu.*
[6] N om. *vā.*
[7] N *praysātä.*
[8] N *ce.*
[9] N *prahujanä ce.*
[10] N *-samuṃdrru.*
[11] N *Sarvaśśūrä.*
[12] N *hve.*
[13] N *nä.*
[14] N *śśäna.*
[15] N *-samuṃdrru.*
[16] N *hve sä nä,* r. *hvate.*

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Gyastä balysi tta hvate se, Crrāmu Sarvaśūra[1] niśtä uysnaurä ce va hautta mahāsamudrrä ḫū, trram(ī[2] ttu nājsa)*3*ḍu Sarvaśūra[1] ce[3] vamasāmata vā(rūḍya) ne hautāre ttä (ttū) d(ātu pyū)ṣṭe.

Ce ttä Sarvaśūra uysnora kye ttärä[4] (gya)*4*sta balysa dätāndä kho[5] haṣṭeyo gaṃ(ggu)yo (nätāvuo gruīcyau syata, ṣṣai tti nä) hotā(re ttū) Saṃghāṭu sūtru[6] pūstya (pī)*5*rāṇa.

U ce ṣä uysnorä ce tterä[7] gyasta balysa dä(te paḍā kho nveyo ggaṃgguyo nitāvuo grīcyo) syata, ne ttä[8] uysnora (ṣṣai) *6* ttū Saṃghāṭu dātu pyūṣṭu[9] yanīndä.

U cä[10] ttä uysnora ce (kūlu sate ysāre gyasta balysa) ne[11] dätāndä yīndä,[12] cī[tä] *b1* cītä[13] ttū Saṃghāṭu dātu pyūyāre, a(pra)mā(nv)ī (yanāre).

(U ce ttä Sarvaśśūra[14] ce) ttärä gyasta balysa [dä*b2*tāndä[15] kho kūluyo [satyo][16] gaṃguyo nä[tā]-[yuo][17] syata, (tti uysnaura cīyä Saṃghāṭu dātu pyūv)āre, aysmū nä *b3* hā prraysaitu[18] ttū

Bkaḫ-stsal-pa|Kun-tu-dpaḫ-ba-ji-ltar-rgya-mtsho-chen-po-skems-nus-paḫi-sems-can-ḫgaḫ-yaṅ-med-pa-de-bżin-du|Kun-tu-dpaḫ-ba-dman-pa-la-mos-paḫi-sems-can-gaṅ-gis-kyaṅ-chos-kyi-rnam-graṅs-ḫdi-ñan-mi-nus-so|

Kun-tu-dpaḫ-ba-gaṅ-dag-gis-de-bżin-gśegs-pa-bye-ba-phrag-Ga-ṅgāḫi-kluṅ-brgyad-cuḫi-bye-ma-sñed-ma-mthoṅ-ba-de-dag-gis-ni-zuṅ-gi-chos-kyi-rnam-graṅs-ḫdi-yi-ger-ḫdri-mi-nus-so|

Gaṅ-dag-de-bżin-gśegs-pa-Ga-ṅgāḫi-kluṅ-dgu-bcuḫi-bye-ma-sñed-ma-mthoṅ-ba-de-dag-gis-ni-chos-kyi-rnam-graṅs-ḫdi-ñan-mi-nus-te|gaṅ-gis-de-bżin-gśegs-pa-bye-ba-khrag-khrig-brgya-stoṅ-ma-mthon-ba-de-dag-gis-ni-chos-kyi-rnam-graṅs-ḫdi-thos-nas-spoṅ-bar-ḫgyur-ro|

Kun-tu-dpaḫ-ba-gaṅ-dag-de-bżin-gśegs-pa-bye-ba-brgya-phrag-Ga-ṅgāḫi-kluṅ-gi-bye-ma-sñed-mthoṅ-ba-de-dag-ni-chos-kyi-rnam-graṅs-ḫdi-thos-na-sems-daṅ-ba-bskyed-par-ḫgyur-ro|dgaḫ-bar-

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The divine Lord spoke thus, namely: O Sarvaśūra, as there is not a being who would now be able to exsiccate the Ocean, just so, in that way, O Sarvaśūra, those whose grasping is defective cannot hear this Law.

Those beings, O Sarvaśūra, who have seen as many divine Lords as the sand from the grits in eighty Ganges rivers, even those cannot write the Saṃghāṭa sūtra in a book.

And that being who has seen as many previous divine Lords as the sand from the grits in ninety Ganges rivers, not those beings even make this Saṃghāṭa Law heard.

And those beings who have not seen a crore hundred thousand divine Lords, when they hear this Saṃghāṭa Law, they make it a non-authority.

And those (beings), O Sarvaśūra, who have seen as many divine Lords as the sand in crores of hundred Ganges rivers, when those beings hear the Saṃghāṭa Law, their mind becomes clear

[1] N *Sarvaśśūra.*
[2] N *trāmī.*
[3] N *ce ttä uysnaura kye.*
[4] N *ttirä.*
[5] N *khu haṣṭeyo kūlvo ggaṃguo.*
[6] N *sūträ pyūṣṭe.*
[7] N *ttärä.*
[8] N *tti* and om. *uysnora.*
[9] N *pyūṣṭä.*
[10] N *cu tti.*
[11] N *nä.*
[12] N correctly *īndä.*
[13] N only once *cīyä.*
[14] In the MS. there has been room for *uysnora* before *ce.*
[15] N *dyāṃdi kho kūlvo.*
[16] N om. *satyo* and reads *ggaṃgguvuo.*
[17] N *nätāyau gruīcyo syata.*
[18] N *praysaiyä ttū sūträ.*

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sū[tru] vara, sī(ra hämäre, kho rraṣṭu ttai aysmūna paysānīndä), [u ce vā] ttū Saṃghāṭu dātu *b4* vätä[1] rraṣṭo pīrāttetu yande (u nai) aprramānu[2] yande, pyū (Sarvaśśūra),

(u ce ro halci) ttū Saṃghāṭu dātu vä*b5*tä[3] śśo tcaramu tcūramu pata (ggā)hä pīrī, u cītä[4] ṣä uysnorä ttū ysaṃthu (paśśete), ku ye pusparenotä ysā(re) *b6* kūla balysāne tcārī(mä) parräte hämäte, varata vā[5] balysāna tcārīmä aśtä trrāma[6] kho Suhā(vatä, ṣä) 36 uysnorä vara hīśtä, u ttānu Sarvaśūra[7] uysnorāṇu[8] vara ttye lovadhātä[9] tcahaurehaṣṭātä ysāre kalpa va*2*ṣṭa jsīna hämäte.

Pyū[10] Sarvaśūra, kyerä halci balysūña vūysā īndä ce[11] mara Saṃghāṭu sūtrru[12] vätä tcūrusalāvu *3*śśau ggāhu pyūyānde,[13] o ce vā Sarvaśūra[14] handarä uysnorä[15] (īyä ce paṃjsa) anantanarya

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hgyur-ro|yaṅ-dag-pa-ji-lta-ba-bżin-du-śes-par-hgyur-te|de-zuṅ-gi-chos-kyi-rnam-graṅs-hdi-la-dad-ciṅ-mi-spoṅ-bar-hgyur-ro|Kun-tu-dpaḥ-ba-ñon-cig|

Gaṅ-gis-zuṅ-gi-mdo-hdi-las-tshig-bżi-paḥi-tshigs-su-bcad-pa-gcig-tsam-yi-ger-hdri-ba-de-dag-ni-hjig-rten-gyi-khams-bye-ba-stoṅ-phrag-dgu-bcu-rtsa-lṅa-las-hdas-nas-de-dag-gi-saṅs-rgyas-kyi-żiṅ-ni-Bde-ba-can-gyi-hjig-rten-gyi-khams-ji-lta-ba-de-bżin-du-hgyur-ro|Kun-tu-dpaḥ-ba-sems-can-de-dag-gi-tsheḥi-tshad-ni-bskal-pa-brgyad-khri-bżi-stoṅ-thub-par-hgyur-ro|

Kun-tu-dpaḥ-ba-ñon-cig|byaṅ-chub-sems-dpaḥ-sems-dpaḥ-chen-po-gaṅ-zuṅ-gi-chos-kyi-rnam-graṅs-hdi-las-tha-na-tshig-bżi-paḥi-tshigs-su-bcad-pa-tsam-thos-pa-de-dag-ni-Kun-tu-dpaḥ-ba-hdi-lta-ste|dper-na-sems-can-gaṅ-la-las-mtshams-med-pa-lṅaḥi-las-byas-sam-byed-du-bcug-gam|

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towards this sūtra, they become happy, they know it with their mind so as (is) proper, and he who in this Saṃghāṭa Law makes a proper writing, and not makes it a non-authority, listen, O Sarvaśūra:

and which one in this Saṃghāṭa Law would write at least a four-pada stanza, — and when that being leaves this birth, when one will have left behind ninety-five thousand crore activity-spheres of Exaltedness, then there is an activity-sphere of Exaltedness such as Sukhāvatī: that being enters there, and of those beings, O Sarvaśūra, there, of that lokadhātu, the lifetime is for eighty-four thousand kalpas.

Listen, O Sarvaśūra, those Exaltedness-aspirers which there are somewhere, who here, within the Saṃghāṭa sūtra, may hear one four-saying stanza, — and even, O Sarvaśūra, which other being there might be who might have done the five endless-hell sins, or might have

[1] N *väte.*
[2] N *apramānä yande pyū.*
[3] N *väte.*
[4] N *śśo tcaramu cātuṣpato ggāhu pūstya pīrāte cīyä ṣä uysnau.* The *mu* of *tcūramu* is perhaps cancelled, r. *tcūrupatu.*
[5] N *häme vara.*
[6] N *trāma.*
[7] N *Sarvaśśūra.*
[8] N *uysnaurāṇu.*
[9] N *lovadātä tcahaurä-.*
[10] N *pyū Sarvaśśūra kye.*
[11] N om. *ce.*
[12] N *sūtri väte tcūrä-.*
[13] N *pyūvānde.*
[14] N *Sarvaśśūra.*
[15] N *uysnaurä.*

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käḍätäne[1] yä*4*ḍe īyä o vā ysūṣṭe[2] īyä, ṣä vā mara (ttä)ye Saṃ(ghāṭu dātä väte tcūrä)salävä[3] śśau tcara)mu gāhu[4] pyuāte, *5* ttye uysnorä[5] ttä[6] biśśi dīra käḍätäne[7] jyäre.

Pyū Sarvaśśūra, pā(tco te ttädikä ttīye sūträ buljse hvāñīmä.

Kau) ju[8] Sarvaśū*6*ra[9] ṣä hye hämäta[10] kye balysāna cīya hatcañä[11] u balysūña vūysau [satvä][12] (samāhānäna usthaṃjä u balysūśtejsa) uysnorä[4] bya*b1*nu yanä, u mērä pīrä jīvätä[13] nāsta, u ustamä[14] ṣä uysnorä ā(kṣūba nātä u kāṣco) yand[e][15], u tt(ai) hämät(e) se, *b2* Panaṣṭämä aysu ttätena tta[randarna] u panaṣṭämä [haṃda]rña ysī(ntha, kalpu vaṣṭa aysu panaṣṭämä, u ttīyä mästä) aysmya ha(ysgu)ṣṭanä hä*b3*mäte[16], dukhajai vīyane hä[mā]re s(tyū)de ttīre (nuṣṭure, ttī vīyane vaśīväte ttye käḍägänä pya)stañä.

U ttu rro *b4* Sarvaśūra[17] hyaṃdu biśśä uysnora paśīndä[18], u (pa)rehāraijsa, u ny(asārai u tta

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byed-pa-la-rjes-su-yi-raṅ-ba-deḫaṅ-zuṅ-gi-chos-kyi-rnam-graṅs-ḫdi-las-tshig-bżi-paḫi-tshigs-su-bcad-pa-tsam-ñan-na-deḫi-mtshams-med-pa-lṅaḫi-sdig-paḫi-las-de-dag-byaṅ-bar-ḫgyur-ba-bżin-no|

(Bam-po-gñis-pa) Kun-tu-dpaḫ-ba-ñon-cig-daṅ-yon-tan-gżan-yaṅ-bśad-par-byaḫo|

ḫdi-lta-ste-dper-na|sems-can-la-la-żig-mchod-rten-bśig-pa-daṅ|dge-ḫdun-gyi-dbyen-byas-pa-daṅ|byaṅ-chub-sems-dpaḫ-tiṅ-ṅe-ḫdzin-las-γyo-bar-byed-pa-daṅ|saṅs-rgyas-kyi-ye-śes-kyi-bar-chad-byed-pa-daṅ|maḫi-srog-gcod-paḫi-sems-can-de-phyis-ḫgyod-ciṅ-mya-ṅan-byed-de-lus-ḫdis-bdag-phuṅ-ṅo|ḫjig-rten-pha-rol-yaṅ-phuṅ-ste|bdag-ma-ruṅ-ṅo-sñam-du-sems-pa-chen-po-byuṅ-ba-daṅ|sdug-bsṅal-gyi-tshor-ba-myoṅ-ṅo|mi-bzod-paḫi-tshor-ba-myoṅ-ṅo|

Kun-tu-dpaḫ-ba-sems-can-de-ni-sems-can-thams-cad-kyis-spaṅ-bar-ḫgyur-ro|smad-par-ḫgyur-ro|sems-can-de-ni-tshig-pa|ma-ruṅ-bar-gyur-pa|ḫjig-rten-pa-daṅ|ḫjig-rten-las-ḫdas-paḫi-chos-

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enjoyed them, and he may here, of within this Saṃghāṭa Law, hear at least one four-saying stanza, — of that being all those evil sins are destroyed.

Listen, O Sarvaśūra, again I tell you some small merits of this sūtra.

If there, O Sarvaśūra, were some man who would destroy sanctuaries connected with the Lord, and draw an Exaltedness-aspirer out from his essential trance, and make hindrance for a being from Exaltedness, and take the life of mother and father, — and at last that being takes alarm and makes lamentation, and it comes to him so, namely: I am lost with this body, I am lost in another birth, for a kalpa I am lost; and then a great affliction in the mind comes, misery-born pains come to him, hard, sharp, harsh; then pains he experiences, the fears of that sin.

And that man, O Sarvaśūra, all beings leave, and they keep back from him, and revile him,

[1] N *käḍägäne.*
[2] N *käṣṭe.*
[3] N *salāvu.*
[4] N *ggāhu pyūvāte.*
[5] N *uysnaurä.*
[6] N om. *ttä* and reads *biśśä.*
[7] N *käḍyäne.*
[8] N *ja.*
[9] N *Sarvaśśūra.*
[10] N *hämäte ce balysänä.*
[11] N *hatcañäte.*
[12] N *satvo.*
[13] N *jīvätu* and om. *pīrä.*
[14] N *ustamu.*
[15] N *yaṃdi.*
[16] N *häme u.*
[17] N *rru Sarvaśśūra.*
[18] N *paśśīndä.*

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hvāñīndä se, Sūtä) bajätä *b5* ṣätä uysnorä cu lovya suha, u pīrmolovyānu suhānu su[hyau[1] pa)-na(ṣṭä), u anaṃkhäṣṭa kalpa va*b6*ṣṭa bajätä trrāmä[2] hämäte kho padīya stuna.

Trrāmu māñandu bäsīvärāṣṣā[3], 37 kho śśärña biśśa ce hu ..... *2* ñe, trāmī ttu näjsaḍu ṣi hve mara ttä ..... [hal*]*3*ci tsīyä varä varī uysnora avajsame ya[nīndä*] ..... *4* ku binäśtä o va tarrai yä·äte[4], nai jve heḍä.

..... *5* uysnora avajsame ya[nīndä pa]jarūṇai hvāñī[ndä] ..... [ana]*6*ntanarya käḍägāne u cu rru balysāna cīya ..... *b1* aysmya udvīya hämäte u ttai hämäte: .... [trāyä*]*b2*kä hämäte.

Ttīyä ṣi hye aysmya tta ḳetä, ... *b3* ra jīvyena parsīmä, ku ne ju ye mamä trāyäkä ... . [kädä*]*b4*gāne aysu trāmä hämätemä kho ju s[ūt]...

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kyaṅ-ma-ruṅ-bar-byas-pa-yin-te|ji-ltar-stoṅ-dum-tsig-pa-bżin-du-mi-deḫaṅ-bskal-pa-du-maḫi-bar-du-de-bżin-du-ḫgyur-ro|

Ji-ltar-khyim-legs-par-bris-paḫi-ka-gduṅ-tshig-na-mi-mdzes-pa-ltar-mi-deḫaṅ-de-ltar-ḫgyur-ro|

ḫjig-rten-ḫdi-naḫaṅ-mi-mdzes-so|gaṅ-daṅ-gaṅ-du-ḫgro-ba-de-daṅ-de-dag-tuḫaṅ-sems-can-rnams-kyis-spyo-żiṅ-brdeg-pa-daṅ|bkres-pa-daṅ-skom-pas-ñen-ciṅ-cuṅ-zad-kyaṅ-mi-rñed-par-ḫgyur-ro|

Deḫi-phyir-sdug-bsṅal-gyi-tshor-ba-myoṅ-ste-bkres-śiṅ-skom-paḫi-rgyu-daṅ-spyos-paḫi-rgyus-mchod-rten-gśig-pa-daṅ|mtshams-med-pa-lṅaḫi-las-rjes-su-dran-nas-deḫi-phyir-bdag-gaṅ-du-ḫgro-bar-ḫgyur|bdag-gi-skyob-pa-ni-su-yin-sñam-du-sdug-bsṅal-la-skyo-baḫi-sems-bskyed-de-deḫaṅ-ḫdi-sñam-du-sems-so|

Hdi-na-ni-bdag-gi-skyob-pa-suḫaṅ-med-kyis|bdag-ri-daṅ-riḫi-sul-dag-tu-soṅ-la-der-ḫchi-baḫi-dus-byaḫo-sñam-mo|

Smras-pa|

bdag-gis-sdig-paḫi-las-byas-pas|rtag-tu-sdoṅ-dum-tshig-pa-bżin|

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and speak thus, namely: Burnt, destroyed, is this man as to the world's blessings, and from the blessings of the other world he is lost, — and for uncounted kalpas lost, thus he is as a burnt pillar.

Like this, O noble youth. As in a good house where (the pillars have been) well (burnt, it is not pleasant), just so, in that way, that man (also becomes) here in this (world, not being at ease. Where ever he goes, there and there the beings make not-honouring of him (and beat him); when hunger or thirst comes to him, nobody gives him (anything).

(Therefore, on account of hunger and thirst, and because) the beings make not-honouring of him and speak blame of him, (he draws to mind his five) endless-hell sins, and which sanctuaries of the Lord (he has destroyed, and) in his mind agitation comes, and thus it comes to him: (where shall I go, and who) becomes my saviour?

Then that man thinks in his mind thus: (I will go to the hills and ravines, and the)re be released from life, as there (is) not any saviour for me.

(He says: Because I have commited) sins, I have become such as a burnt (stump of a tree).

[1] Uncertain. [2] N *trā*... [3] End of fol. 36. Fol. 37 reproduced from N. [4] read *hämäte*.

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[tcārī*]61muyo tsute u biśśānu balysānu u bi[śśānu bodhisatv*][ānu .. yi][ḍe, u*] [trrāmä]māñandäna thato kho pä[ṣajsi hye aṃ*]2guṣṭo paṣkāliye, ttänai vätco Sarvaśūrä [mästä] [balysū*][ña vū][ysai*] [Rājagṛhä miśta] [k]ī[ntha*][patä] gyastu [balysu ā*]3tä.

Ttīyä anyattīrthya brraṃma[na] va..... [ni]yaṇḍa vara [haṃgrrīya, u] gyastu balysu b[endä gyasta*]4nāta yakṣa aysura hyandä u ahyandä u [paṃjsa sate Jaṃbvī]yā rrunde [haṃtsa parvāräna vara] haṃgrrī[ya*], 5 u därsä ysäre kūla Māra p[ā]pīma haṃtsa parvārna vara haṃgrrīya.

Ttīyä ttu bāḍu Rājagṛhä mä[sta kantha*].. 6 ysäta.

Ttīyä daśvo diśvo biśvo balysānvo tcārīmuyo gyastūñä candanä cuṇīnai bāräna be...

62 ra hämäta, u gyastānu gyastä balysä bendä tteru u .... [tcahaurehaṣṭātä ysäre*] kulāra cira hä[mäta*], 2 u tvo tcahorehaṣṭātä yseryo kulāruo tcahau[rehaṣṭātä ysäre*] ā[ysana baṣṭarrda

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De-nas-byaṅ-chub-sems-dpaḫ-sems-dpaḫ-chen-po-Kun-tu-dpaḫ-ba-phyogs-bcuḫi-ḫjig-rten-gyi-khams-rnams-su-soṅ-nas-saṅs-rgyas-thams-cad-la-bsñen-bkur-byas-śiṅ-byaṅ-chub-sems-dpaḫ-rnams-la-sbron-pa-ni-ḫdi-lta-ste|dper-na-skyes-bu-stobs-daṅ-ldan-pas-se-gol-gtogs-pa-tsam-gyis-byaṅ-chub-sems-dpaḫ-sems-dpaḫ-chen-po-Kun-tu-dpaḫ-ba-Rgyal-poḫi-khab-kyi-groṅ-khyer-chen-po-ga-la-ba-daṅ|bcom-ldan-ḫdas-ga-la-ba-der-ḫoṅs-nas|bcom-ldan-ḫdas-kyi-spyan-sṅar-ḫdug-go|

De-nas-bram-ze-rnams-daṅ|gżan-mu-stegs-can-spyod-pa-pa-daṅ|kun-tu-rgyu-daṅ|gcer-bu-pa-rnams-kyaṅ-ḫdus|lha-daṅ|klu-daṅ|gnod-sbyin-daṅ|mi-maṅ-po-żig-daṅ|rgyal-po-γyog-daṅ-bcas-pa-lṅa-brgya-tsam-yaṅ-ḫdus|bdud-sdig-can-γyog-daṅ-bcas-pa-byc-ba-stoṅ-phrag-sum-cu-rtsa-gsum-yaṅ-ḫdus-so|

Yaṅ-deḫi-tshe-Rgyal-poḫi-khab-kyi-groṅ-khyer-chen-po-rab-tu-γyos-so|

De-nas-phyogs-bcuḫi-ḫjig-rten-gyi-khams-rnams-su-lhaḫi-tsa-ndan-gyi-phye-maḫi-char-du-phab|

Me-tog-de-dag-thams-cad-kyaṅ-sems-can-de-dag-gi-spyi-gtsug-gi-steṅ-du-me-tog-gi-gdugs-su-gnas-so|de-bżin-gśegs-paḫi-dbuḫi-gtsug-gi-steṅ-gi-bar-snaṅ-la-khaṅ-pa-brtsegs-pa-brgyad-khri-bżi-

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(Then the great Exaltedness-aspirer Sarvaśūra in the ten quarters into the) activity-spheres went and made (notice) to all the Lords and all Bodhisattvas, and quickly in likeness with such as when a strong man snaps his finger, just in this (way) again Sarvaśūra, the great Exaltedness-aspirer, came to the great town of Rājagṛha before the divine Lord.

Then Anyatīrthikas, Brahmans, (Parivrājakas), Nigranthas gathered there, and near the divine Lord gods, Nāgas, Yakṣas, Asuras, men and not-men, and five hundred Jambudvīpa kings with their retinue gathered there, and thirty thousand crore Evil Māras with their retinue gathered there.

Then at that time the great town of Rājagṛha shook.

Then in the ten quarters, in all the activity-spheres of Exaltedness, it rained with powder-rain of divine sandal.

(And all those flowers) became (flower-canopies above the crowns of the heads of all those beings), and on the forehead of the god of gods, the Lord, in the u(ṣṇīṣā), were some eighty-four thousand pavilions, and in those eighty-four thousand pavilions were eighty-four thousand spread

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hämä*]ta, biśśä haudyau ratanyau[jsa vū*]3ḍa, u panye vā ttye āysanä vätä gyast[ānu gyastä balysä d*]ātu [āṇä hvāñite].

Ttattī ṣā tṛsahasrya ma[hāsa*]4hasrya balysāna tcār[ī*]mä kṣei padya ār[au]tta.

Ttī[yä Sarva*]śūrä mästä balysūña vūysai kāmu hā[lau gyastā*]5nu gyastä balysi āstä hāṣṭo namasäte u haṃju dasta nāte, gyastānu gyastä balysi tta brraṣṭe se, Cu prra[cai gyastā*]6nu gyasta cu ttäte Rājagṛhä miśta kīntha ttaṃdrrāme prātähälye diyāre.

Ttīyä gyastā[nu gyastä balysä tta hvate*].

77 ne ju ttavai āchai yīndä mā dukha;
maraṇä nä ätä u nuṣṭuru ṇä ätä maraṇä [pva]tana.
Ce mä jīvätä näste tta2raṃdarä ṣṭānä nä haṃthrrīśtä.
Ttä dukha [ha]rbiśśä dyāmä guve nä rro trrāyäkä u äspäta hämäte vaña.

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stoṅ-kun-tu-gnas-te|khaṅ-pa-brtsegs-pa-brgyad-khri-bżi-stoṅ-po-rnams-kyi-naṅ-nas-rin-po-che-sna-bdun-gyi-khri-brgyad-khri-bżi-stoṅ-byuṅ-ste|khri-de-dag-thams-cad-laḫaṅ-de-bżin-gśegs-pa-bżugs-nas-chos-ston-to|

De-nas-stoṅ-gsum-gyi-stoṅ-chen-poḫi-ḫjig-rten-gyi-khams-ḫdi-rnam-pa-drug-tu-rab-tu-γyos-so|

De-nas-byaṅ-chub-sems-dpaḫ-sems-dpaḫ-chen-po-Kun-tu-dpaḫ-ba-bcom-ldan-ḫdas-ga-la-ba-de-logs-su-thal-mo-sbyar-ba-btud-nas|bcom-ldan-ḫdas-la-ḫdi-skad-ces-gsol-to|bcom-ldan-ḫdas-Rgyal-poḫi-khab-kyi-groṅ-khyer-chen-po-ḫdir-cho-ḫphrul-ḫdi-lta-bu-gdaḫ-baḫi-rgyu-gaṅ-lags-rkyen-gaṅ-lags|

Bcom-ldan-ḫdas-kyis-bkaḫ-stsal-pa|

Bus-smras-pa|
lus-la-rims-kyaṅ-ma-mthoṅ-ste|na-ba-med-ciṅ-sdug-bsṅal-med|
ḫchi-ba-śin-tu-mi-bzad-mthoṅ|bdag-gi-lus-sdug-bcom-par-gyur|
bdag-gi-lus-kun-sdug-bsṅal-gyis|rab-tu-gzir-bar-mthoṅ-gyur-na|
su-la-skyabs-su-ḫgro-bar-bya|bdag-gi-skyob-par-su-żig-gyur|

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seats, all made from the seven jewels, and, sitting on each seat, a god of gods, a Lord, preaches the Law.

Then the activity-sphere of Exaltedness in the Trisahasrī Mahāsahasrī was shaken in six ways.

Then the great Exaltedness-aspirer Sarvaśūra bowed in that direction in which direction the god of gods, the Lord, was seated, and took his hands together, and asked the god of gods, the Lord, thus, namely: What is the contingency, O god of gods, O Lord, that such wonders are seen in the great town of Rājagṛha?

Then the god of gods, the Lord, spoke thus.

Not anyhow fever-disease thus makes sufferings; death came to us, and harshly to us came death's fear. Our body, that took life thus, is pained as long as it remains. All those sufferings we see, where is there here a saviour and refuge for us?

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Ttattīka ttye mārā*3*pätara tta hvāñīndä, Aśka auṣṭe gyasta, gyastānu gyaysn[äna[1] śśäru hämäte.

.. [marata yanda] kho tterä *4* īyä ka haḍe mamä tsāṣṭu hämäte 9.

Ttattī[ka ṣä*] [āchänai .....Uhu .... *5* vālau pulsta.

Ttītä ttye āchänai mārāpätara vāña tsīndä, ḇū hā barīndä ..... *6* te se, Umāvu pūru gyasta oṣṭe, gyastai kṣamevāña, gyaysnū tcerä, varū pasä jsa[nāñä*] ..... *b1* ṇ. hämäte.

Ttītä ttye āchänai hyandä mārāpätara tta ḳaindä se, Kho yanāmä muhu ..... *b2* pūrä mīḍe, u gyasta kṣamevāmä, muhu dukhäta hämāmane. Ttītä hāḍe ..... *b3* nāya īndä ttä paretä barīndä.

Pha-mas-smras-pa-bu-khyod-la|lha-yaṅ-rab-tu-bkyon-gyur-gyis|
lha-rnams-la-ni-mchod-byas-na|de-yi-h̲og-tu-h̲tsho-bar-gyur|

Bus-smras-pa|

gaṅ-gis-bdag-ni-h̲tsho-h̲gyur-ba|khyod-kyis-de-ltar-mdzad-du-gsol|
riṅs-śiṅ-rab-tu-myur-bẓud-la|lha-bon-po-la-dri-bar-gsol|

De-nas-deh̲i-pha-ma-lhah̲i-rten-gyi-druṅ-du-soṅ-nas-lha-la-bdug-pa-phul-ba-daṅ|de-nas-lha-bon-pos-lha-la-bdug-pa-phul-nas|tshig-h̲di-skad-ces-smras-so|khyod-la-lha-bkyon-gyis-lha-rjed-cig|mchod-sbyin-gyis-śig|de-la-phyugs-sod-cig|mi-yaṅ-sod-cig-daṅ|de-nas-khyed-kyi-bu-nad-las-yoṅs-su-thar-bar-h̲gyur-ro|

De-nas-pha-ma-de-dag-gis-bsams-pa|bdag-cag-ni-dbul-na-ji-ltar-bya|gal-te-lha-ma-mñes-na-ni-bu-deh̲aṅ-h̲chi-bah̲i-dus-byed-par-h̲gyur|ci-ste-mñes-par-bya-na-bdag-cag-ni-dbul-bas-mi-daṅ-phyugs-gaṅ-nas-blaṅ-sñam-nas-de-dag-riṅs-śiṅ-myur-bar-khyim-du-doṅ-ste|khyim-gyi-rdzas-cuṅ-zad-ci-bdog-pa-de-thams-cad-phyugs-ño-bah̲i-phyir-h̲tshoṅ-du-doṅ-ṅo|

Then his mother and father speak thus: It is (likely) that the ġoddess is angry; through a sacrifice to the gods it becomes well.

You make here that it may be thus that indeed it will be comfortable for me.

The diseased then said: (Go quickly, and) ask you the (temple)-keeper.

Then the diseased man's mother and father go into the temple, bring perfume, (and the temple-keeper speaks to them thus) namely: The goddess is angry with your son, the goddess must be conciliated for him, a sacrifice should be made by you, and here by you a goat (should be slaughtered, (and a man should be slaughtered, and then your son) will be (healed from his disease).

Then the diseased man's mother and father reflect thus, namely: How shall we do, (if the gods are not conciliated, our) son dies; and if we conciliate the gods, we shall become destitute. Then (they hurried home, and what little goods there) were in the (house), those they bring to sell.

[1] Reading uncertain.

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Ttītä haṃdarye [na*]ḍaunä tta hvāñīndä [se*], Thu..... [yana], ka [muhu da*]*b4*samye haḍai nīstu yanāmane, thuī nāsu, u ne tä nīstu [ya]nā[ma]ne, [mu]hu ... hä... *b5* je yanāmä.

Ttītä ttäna hyandäna ysīrru nāsāre u paṣṭīndä hyaṃdu ggäräte.

Ku hyaṃndu ggär[ä]t[e] yanīndä, ṣä hye *b6* ttu ne butte se, Ttätä muho jsanīndä.

Ttītä ttye āchänai mārāpätara jaḍīna biśśa ne tsīndä, varī....

78b[1] Ttīyä Bhaiṣṣajyasenä bodhisatvä tta hve sä, Pulsu mā gyasta balysa sä, Ttä dva hvaṃdä kuṣṭa ysaṃthu nāndä.

b2 Gyastä balysä tta hve, Ne śśäruṣṭe, Bhaiṣṣajyasena, ma ma ne pulsa.

Bhaiṣṣajyasenä bodhisatvä tta hve se, *b3* Pulsu mā gyasta balysa, pulsu mā mäḍāna gyasta balysa.

De-nas-mi-gżan-żig-gi-gan-du-phyin-nas|kye-skyes-bu-gser-żig-skyir-byin-skyin-pa-ni-żag-bcu-nas-slar-h̲bul-nus-na-ni-legs|ci-ste-h̲bul-ma-nus-naḫaṅ-ṅed-khyed-kyi-bran-du-khas-blaṅs-te-las-byaḫo-żes-de-skad-smras-nas-de-gñis-kyis-gser-de-khyer-te-mi-ñor-doṅ-ṅo|

De-gñis-kyis-mi-ños-nas-mi-des-kyaṅ-bdag-bsad-par-ni-ma-śes-so|

De-nas-pha-ma-rmoṅs-par-gyur-pa-de-gñis-slar-raṅ-gi-khyim-du-ma-doṅ-gi-lha-rten-gyi-druṅ-du-soṅ-ste|lha-bon-po-la-da-myur-du-mchod-sbyin-mdzod-cig-ces-smras-so|

Gsol-pa|bcom-ldan-h̲das-sems-can-de-dag-gaṅ-du-skye-ba-żuḫo|

Bcom-ldan-h̲das-kyis-bkaḫ-stsal-pa|Sman-gyi-sde-kha-rog-ṅa-la-ma-h̲dri-śig|

Gsol-pa|bcom-ldan-h̲das-żuḫo|bde-bar-gśegs-pa-żuḫo|

Then they speak thus to another person, namely: You make (us a loan); if we can make it refunded on the tenth day, then you take it, and if we cannot make it refunded, (we engage ourselves as your servants and) do (your work).

Then they took gold from that man, and set out to buy a man.

When they do buy the man, that man does not understand this, namely: They slaughter me.

Then that diseased (man)'s mother and father through foolishness do not go to (their) house; immediately (they go to the temple and say to the temple-keeper: Quickly perform the sacrifice).

[Afterwards the parents go home, find their son as a corpse , and take their death from grief].

Then the Bodhisattva Bhaiṣajyasena spoke thus, namely: Let me ask so, O divine Lord, namely: Where did those two (!) men take birth?

The divine Lord spoke thus: Not with a good state, O Bhaiṣajyasena, don't, don't ask me.

The Bodhisattva Bhaiṣajyasena spoke thus, namely: Let me ask so, O divine Lord, let me ask so, O merciful divine Lord.

[1] Fol. 78 missing in MS. The reverse reproduced from Reuter's plate (left half) and N 32 (right half). The combined leaf runs on till *bodhisatvä* 79b 1.

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Ttīyä gyastä balysä tta hve se, Mātai Bhai*b4*ṣṣajyasena ttye naḍaunä narī Rauravä mästä narī āta, u pye-tī Saṃghāttä narī ätä, u pūrä *b5* nä Ttavanä mästä narī ätä, u mātyavālai[1] Avīśä mästä mahānarī ätä.

Bhaiṣṣajyasenä vā 79 bodhisatvä tta hvate[2] se, Anārrä gyasta balysa naḍe ysaṃthu kuṣṭa nāte[3], u kvī hīsca (hämäta.

Gyastä balysī tta hve)*2* se, Anārrä Bhaiṣajyasena[4] naḍe Ttāvatrrīśuyo[5] gyastuo ätä.

Bhaiṣ[ṣ]aj[y]asenä vā bodhisatvä (tta hve se, Ce käḍäna) *3* gyasta balysa u cu prracai ṣä naḍe[6] Ttāvatrrīśuyo[5] gya(stuo ätä).

(Gyastä) balysi tta hvate[7] se, Pyū Bhaiṣ[ṣ]ajyasena, *4* ṣä naḍe maraṇu vätä[8] gyastā(nu gyastu) ba(lysu vara aysmū vasve u hatarra nonda yä)ḍe, ttyau puñyau Bhai(ṣṣajya)*5*sena ṣä naḍe kṣaṣṭä

Bcom-ldan-ḫdas-kyis-bkaḫ-stsal-pa|Sman-gyi-sde-de-la-ma-ni-sems-can-dmyal-ba-chen-po-ṅu-ḫbod-du-skyes-so|pha-ni-sems-can-dmyal-ba-chen-po-bsdus-gżom-du-skyes-so|bu-ni-sems-can-dmyal-ba-chen-po-tsha-bar-skyes-so|lha-bon-po-ni-sems-can-dmyal-ba-chen-po-mnar-med-par-skyes-so|

Gsol-pa|bcom-ldan-ḫdas-mi-ma-noṅs-pa-de-gaṅ-du-skyes-deḫi-tshe-slad-ma-gaṅ-lags|

Bcom-ldan-ḫdas-kyis-bkaḫ-stsal-pa|Sman-gyi-sde-ḫdi-la-mi-ma-ñes-pa-de-ni-sum-cu-rtsa-gsum-gyi-lha-rnams-kyi-naṅ-du-skyes-so|

Gsol-pa|bcom-ldan-ḫdas-rgyu-gaṅ-daṅ-rkyen-gaṅ-gis-mi-de-sum-cu-rtsa-gsum-gyi-lha-rnams-daṅ-skal-ba-mñam-par-skyes|

Bcom-ldan-ḫdas-kyis-bkaḫ-stsal-pa|Sman-gyi-sde-ñon-cig|mi-de-ḫchi-baḫi-dus-kyi-tshe-de-bżin-gśegs-pa-la-sems-dad-pas-saṅs-rgyas-la-phyag-ḫtshal-lo-żes-lan-cig-smras-te|Sman-gyi-sde-dge-baḫi-rtsa-ba-des-bskal-pa-drug-cuḫi-bar-du-sum-cu-rtsa-gsum-gyi-lha-rnams-kyi-bde-ba-myoṅ-

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Then the divine Lord spoke thus, namely: His mother, O Bhaiṣajyasena, that person's, came to the great hell, hell Raurava, and his father came to the hell Saṃghāta, and their son came to the great hell Tapana, and the guardian of the Mother come to the great great-hell Avīci.

Bhaiṣajyasena, then, the Bodhisattva, spoke thus, namely: The guiltless person, O divine Lord, where did he take birth, and where will his coming be?

The divine Lord spoke to him thus, namely: The guiltless person, O Bhaiṣajyasena, came among the Trāyastriṃśa gods.

Bhaiṣajyasena, then, the Bodhisattva, spoke thus, namely: On account of what, O divine Lord, and in which contingency did that person come among the Trāyastriṃśa gods.

The divine Lord spoke thus, namely: Listen, O Bhaiṣajyasena, that person in death purified his mind and once made obeissance towards the god of gods, the Lord, and through those merits,

[1] perhaps *matyavālai*.
[2] Reuter *hve sä*.
[3] N *byaudi u kuī hīskya*.
[4] N *Bhaiṣṣa*.
[5] Reuter-*śvo*.
[6] Reuter *naḍä*.
[7] Reuter *hve sä pyū*.
[8] Reuter *väte*.

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kalpa va[ṣṭa Ttā]vatrrīśyo gyastu(yo suha vaśīvāte, u haṣṭā kalpa vaṣṭa jātāsmarā hāmā)te, u *6* ysātānai biśśā kāṣce jyāre, u kho haḍe ysaiye[1], (harbiśśā dukha nāṣeme).

(U sarvasatva ne hautāre) biśśi dukha nā(ṣemā).

b1 Bhaiṣajyasenā bodhisatvā[2] tta hvate se, Tta kho gyasta [balysa] [sarvasatva hautā*][re biśśi] [dukha*] buysai.

Gyast[ānu gya*]*b2*stā balysi tta hve se, Ttāna Bhai[ṣa]jyasena cu karī[ttetu yanīndā*].

[Bhaiṣajya*][se]nā vā [bodhi*]satvā tta hvetā[3] se, Tta[kā*]*b3*ma vā gyasta balysa karīttātt[ā hvīnde*].

Gya[stā balysi tta hvate se*,] Ṣā Bhaiṣ[ajyase*]na karīttātā hvīnd[e] [phā*]*b4*rrānu dyāmata, ṣā cu[4] paḍā [phārr*]ā nāma karītt[e]t[ā] [thānā, u śātā*] phārrā nāma [ka]rīttetā thānā, u dā[dā*] *b5* phārrā nāma karīttētā thānā, u tcūramā phārrā nāma, tcūramye phārrā jiṃje karīttetā

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bar-ḫgyur|bskal-pa-brgyad-cuḫi-bar-du-skye-bar-tshe-rabs-dran-par-ḫgyur|skye-ba-daṅ-skye-bar-mya-ṅan-gyi-zug-rṅu-thams-cad-daṅ-bral-bar-ḫgyur-ro|skyes-ma-thag-tu-sdug-bsṅal-thams-cad-zlog-par-byed-do|

Sems-can-de-dag-thams-cad-yoṅs-su-mya-ṅan-las-ḫdaḫ-bar-ni-mi-nus-so|

Gsol-pa|bcom-ldan-ḫdas-ji-ltar-sems-can-thams-cad-yoṅs-su-mya-ṅan-las-ḫdaḫ-bar-rṅo-thogs-pa-lags|

Bcom-ldan-ḫdas-kyis-bkaḫ-stsal-pa|Sman-gyi-sde-brtson-ḫgrus-brtsam-par-byaḫo|

Gsol-pa|bcom-ldan-ḫdas-brtson-ḫgrus-brtsam-pa-gaṅ-lags|

Bcom-ldan-ḫdas-kyis-bkaḫ-stsal-pa|Sman-gyi-sde-ñon-cig|brtson-ḫgrus-żes-bya-ba-ni-ḫbras-bu-rnams-ston-paḫo|ḫdi-lta-ste|rgyun-du-żugs-paḫi-ḫbras-bu-żes-bya-ba-ni-brtson-ḫgrus-kyi-gnas-so|lan-cig-ḫphyir-ḫoṅ-baḫi-ḫbras-bu-żes-bya-ba-ni-brtson-ḫgrus-kyi-gnas-so|phyir-mi-ḫoṅ-baḫi-ḫbras-bu-żes-bya-ba-ni-brtson-ḫgruṣ-kyi-gnas-so|dgra-bcom-pa-ñid-kyi-ḫbras-bu-daṅ|dgra-bcom-

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O Bhaiṣajyasena, that person experiences bliss with the Trāyastriṃśa gods for sixty kalpas, and becomes birth-remembering for eighty kalpas, and when he is born, all his sorrows are suppressed, and as he may be born, he quiets all misery.

And all beings are not able to quiet all misery.

The Bodhisattva Bhaiṣajysena spoke thus, namely: How then, O divine Lord, can all beings extinguish all misery?

The god of gods, the Lord, spoke thus, namely: Therewith, O Bhaiṣajyasena, that they do energy.

The Bodhisattva Bhaiṣajyasena then spoke thus, namely: What then, O divine Lord, is called energy?

The divine Lord spoke thus, namely: This is, O Bhaiṣajyasena, called energy: the beholding of the fruits. That which is the first fruit by name, is a place of energy; and the second fruit by name is a place of energy; and the third fruit by name is a place of energy; the fourth fruit by name,

[1] N *ysaiyā*. [2] end of N. [3] r. *hvate*. [4] Perhaps *cuei*.

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thānä, u prracyasamb[uddh]o[ñä] [bvāma*]*b6*tä nāma u prracyasaṃbuddhauñä hajvattetä karīttetä thānä, u balysūña v[ū]ysai [bhūme vīvātä] u [balysūña vūysai balysū*]80śta[1] va[sta] karīttetä nāma thānä. Ttätä Bhaiṣajyasena karīttetä thānänu [nāma].

[Bhai*]*2*ṣajyasenä bodhisatvä vā tta hvate, Kho vā gyasta balysa prrodaphārrä [nāma u] kho paḍā phārrä.

Gyastä balysä tta hv[ate] *3* se, Ttrrāmu mäñaṃdä Bhaiṣayasena [kho naḍe vä]tä k[y]e baṃhyä [nyä]..... [yiḍe], varī ttye haḍai hārstä, *4* ṣṣiṃgya yiḍe mästa, u varī ttye [haḍai ggaṃphamase .....

..... [kye] baṃhyu [nyä]lste, *5* varī ttye haḍai ākṣutte kh[au]śä, u ne ttārye naḍaunä [baṃhya] nyälsta .... [handa]rna *6* naḍaunäna ākṣutte lāstanä yanä u jvānä ce baṃhyä śśärä [hämäte*] [Ttī*]yä ttä hyandä ākṣuttändä lāstan[ä ya]*b1*nä u jvānä.

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paḫi-ḫbras-bu-ḫgag-pa-żes-bya-ba-ni-brtson-ḫgrus-kyi-gnas-so|raṅ-saṅs-rgyas-kyi-ḫbras-bu-daṅ|raṅ-saṅs-rgyas-kyi-ḫbras-buḫi-śes-pa-żes-bya-ba-ni-brtson-ḫgrus-kyi-gnas-so|byaṅ-chub-sems-dpaḫi-ḫbras-bu-daṅ|byaṅ-chub-kyi-gnas-żes-bya-ba-ni-brtson-ḫgrus-kyi-gnas-te|Sman-gyi-sde-ḫdi-dag-ni-brtson-ḫgrus-kyi-gnas-żes-byaḫo|

Gsol-pa|bcom-ldan-ḫdas-rgyun-du-żugs-pa-daṅ|rgyun-du-żugs-paḫi-ḫbras-bu-ji-ltar-bstan-par-bgyi|

Bcom-ldan-ḫdas-kyis-bkaḫ-stsal-pa|ḫdi-lta-ste|dper-na-mi-la-la-żig-gis-śiṅ-żig-bskyed-na-de-ñid-kyi-ñin-mo-śiṅ-deḫi-rtsa-ba-zug-nas-de-ñid-kyi-ñin-mo-rtsa-ba-deḫi-dpag-tshad-tsaṃ-gyi-ḫog-tu-soṅ-ṅo|

Mi-gżan-żig-gis-kyaṅ-de-bżin-du-śiṅ-bskyed-pa-daṅ|de-ñid-kyi-ñin-mo-rluṅ-gis-bskyod-de-śiṅ-de-rtsa-ba-ma-zug-nas|de-nas-mi-des-śiṅ-de-phyuṅ-ba-daṅ|mi-cig-śos-kyis-kyaṅ-ciḫi-phyir-ṅaḫi-sa-brkos-żes-ḫthab-ḫbreg-rtsod-par-gyur-nas|

(and) the cessation of the fourth fruit is a place of energy; and the realization of Pratyekabuddhahood by name, and the wisdom of Pratyekabuddhahood is a place of energy; and the result of the stage of an Exaltedness-aspirer, and an Exaltedness-aspirer's abiding in Exaltedness is a place of energy by name. These, O Bhaiṣajyasena, are the names of the places of energy.

The Bodhisattva Bhaiṣajyasena then spoke thus: How then, O divine Lord, is a first-fruitler by name, and how the first fruit?

The divine Lord spoke thus, namely: Like this, O Bhaiṣajyasena, if there were a person who planted a tree, (and when he) made (it planted), just there on that day it grew and made big roots, and just there, on that day, it (went down) as much as a mile.

(In the same way there was also another person) who planted a tree. And there, on that day, a wind began, and not did the tree planted by yonder person (take root. And) he began to make quarrel and fighting with the other man, whose tree was good. Then those men began to make quarrel and fighting.

[1] Fol. 80 begins with a cancelled passage: *bhūme vīvātä u balysū.*

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Ttu bāḍu rre pyūṣṭe se, Mamä kṣīra dva hyaṃ[ndä īndä ... kalahārā u lāstanīya śūrāsu śū*b2*rāśāre.

Ttītä ṣä rre hā hyaṃḍu ḫätä se, Tsu' thu naḍe, ttätä [dva hyaṃdä*] mu[ho] vara grrūsa.

Ṣä naḍe tta hve se, Tta hä*b3*mäte gyasta. Ṣä naḍe that[au] gā[mu] ..... [u tta] hvate se, Mäḍe gyastä grrūśtä.

Ttītä ṣä śau *b4* naḍe puyaittä u tta śätä na[ḍe pu]yai[ttä], harī[ysde].

Kā[mu hā*][lau] rre āstä ttä dva hyaṃdä hā bāyīndä, u ku *b5* nä vara ājumīndä baña rrundä, rre tta hvāñäte se, Vūḍe uhu naḍaunyau [śśūj]ätäna nesamäta u kalahārā va.

[Ttī]*b6*tä ttä dva hyaṃdä rrundä tta hvāñīndä se, Pyū māsta rre, māju dvīnu hyaṃdānu hīvya śandā ne väta śtä, ji.i....

Deḫi-tshe-rgyal-pos-mi-gñis-ḫthab-ḫbreg-rtsod-par-gyur-to-żes-thos-nas|
rgyal-po-des-pho-ña-btaṅ-ste|soṅ-la-mi-de-gñis-khrid-de-śog-cig|
Lha-de-ltar-ḫtshal-lo-żes-mi-de-riṅs-paḫi-gzugs-su-brgyugs-nas-mi-de-gñis-la-ḫdi-skad-ces-khyed-la-rgyal-po-ḫbod-do-żes-smras-pa-daṅ|
de-nas-mi-gcig-ni-ḫjigs-śiṅ-skrag-go|mi-gcig-ni-ḫjigs-śiṅ-skrag-pa-med-par-
rgyal-po-ga-la-ba-der-khrid-do|khrid-nas-rgyal-poḫi-mdun-du-khod-do|de-nas-rgyal-pos-mi-de-gñis-la-ḫdi-skad-ces-smras-so|kye-khyed-ci-żig-gi-phyir-ḫthab-ciṅ-rtsod-par-gyur|
De-nas-mi-de-gñis-laṅs-te-rgyal-po-la-ḫdi-skad-ces-smras-so|rgyal-po-chen-po-gsan-du-gsol|
bdag-cag-la-ni-sa-phyogs-cuṅ-zad-kyaṅ-ma-mchis-kyis-γyar-po-żig-la-śiṅ-bskyed-pa|

At that time the king heard, namely: In my country are two men (who now), disputing and quarrelling, make a row.

Then the king dispatched a man, namely: Go you, master, and summon those two men before me.

That person spoke thus, namely: So it will be, O divine (Majesty). That person (went) quickly where (those two men were), and spoke thus, namely: His gracious Majesty summons you.

Then the one man fears, and so the other man fears and trembles.

In what direction the king sat, they bring the two men, and when they lead them there before the king, the king speaks thus, namely: Did you, O masters, make disaccords and disputings with each other?

Then the two men speak thus to the king, namely: Listen, O great king, to us two men there has not been any own soil, (and therefore we have planted trees on hired ground).

[The king will not believe that a tree can take root on the day it was planted. He is asked to try for himself, and fails].

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82[1] [na]ḍauny[au] rräjsā pihāka paḍe ājumäta. Tta cītä paḍe āta muśa buro ttu parste baṃ-..... *2* mate haṃdara vara dvāsu baṃnhya rrusta.

Parste ttä dvāsu baṃhya päha[ś]te. Cītä päh..... [ba*]*3*nhya naraṃda, biśśi haudyau ranyau, haṃtsa bānyau, haṃtsa bāgaryau, haṃtsa spyau, haṃ[tsa].....

[Ttītä ttyau tcahau*]*4*rebiśtyau baṃhyau tcahaurebistä kūla kṛṃgga kyära hämäta ysarrnaina ṣuṃchä[na]..... *5* uduṃberri.

Ttītä ttu rruṃdu bihīttara ysurrä hämäta, hamata paḍu nāte .... *b1*ttätä amṛtīja ūtca narāmä.

Ttī ttu rruṃdu mästa bätamä hämäta u tta pa[rste] .....

b2 va tta hvändä se, Tta hämätä gyasta. Ttä hvataṃḍä thatau b[ä]ṣṭa,

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De-nas-rgyal-po-de-h̲khros-te-h̲di-skad-ces-khyed-myur-du-deṅ-la-śiṅ-gśegs-pah̲i-sta-re-rnams-loṅs-śig-ces-smras-nas-blaṅs-pa-daṅ|de-na-gaṅ-mi-des-bskyed-pah̲i-śiṅ-de-la-khros-nas-siṅ-deh̲i-lo-ma-daṅ|me-tog-daṅ|h̲bras-bu-byuṅ-ba-rnams-bcad-de-śiṅ-gcig-po-de-bcad-pa-daṅ-śiṅ-bcu-gñis-byuṅ-ṅo|

Siṅ-bcu-gñis-po-bcad-pa-daṅ|rin-po-che-sna-bdun-gyi-śiṅ-rtsa-ba-daṅ-bcas|lo-ma-daṅ-bcas|myu-gu-daṅ-bcas-pa-ñi-śu-rtsa-bżi-byuṅ-ṅo|

De-nas-śiṅ-ñi-śu-rtsa-bżi-po-de-dag-las-bya-gser-gyi-ze-ba-can|gser-gyi-mchu-can|rin-po-che-sna-bdun-gyi-h̲dab-ma-can-ñi-śu-rtsa-bżi-byuṅ-ṅo|

De-nas-rgyal-po-de-khro-bah̲i-zil-gyis-non-nas-raṅ-gi-lag-gis-sta-re-blaṅs-te-śiṅ-de-la-gtsabs-pa-daṅ|śiṅ-gtsabs-pa-de-las-bdud-rtsih̲i-chu-byuṅ-ṅo|

De-nas-rgyal-po-de-yid-mi-bde-nas-soṅ-la-mi-de-gñis-btson-ra-nas-phyuṅ-żig-ces-bsgo-ba-daṅ|lha-de-ltar-h̲tshal-lo-żes-deh̲i-mod-la-rab-tu-brgyugs-te|mi-de-gñis-brtson-ra-nas-phyuṅ-nas-śiṅ-

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(Then the king became angry and spoke thus): O masters, bring sharp cutting axes. Then when the axes came, he immediately gave orders (to cut the) tree (which that man had planted. And when it had been cut), twelve other trees grew up.

He gave orders to cut those twelve trees. When they (had been) cut, (twenty-four other) trees came out, all of the seven jewels, with roots, with leaves, with flowers, with (sprouts).

(Then from those) twenty-(four) trees came some twenty-four crores of cocks, with golden beak, (golden crest, and seven-jewels') tail-feather.

Then to the king greater anger came, he himself took an axe (and cut the trees, and from them) nectar-water emerges.

Then to the king a great uneasiness came, and he gave orders (to fetch the two men from the prison. The servants) spoke thus, namely: So it will be, O Majesty. Those men quickly entered,

[1] Fol. 82 missing in MS., supplied from defect folio, numbered 89, Domoko 0119, which continues till 83a 4. In fol. 83a 1—4 words missing in the MS. but found in D have been given within parenthesis.

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ttä dva hvaḍä ggūvändä, k[āmu hālau*] .....

[Ttītä*] 83 ṣä naḍe kye ttu baṃhyä kälste cu śśärä hämäte ttye rrundä tta hvate se, Mamä śśau duva[1] o vā tcahaure [mästa puña, kyerä] *2* rre mamä puña, ne tvī tterä īndä.

Ttattītä tte[2] därsä ysäre kūla ämäca ttye hyandä[3] jsaunäta (vistäta u ttai hvatändä) ... *3* vā ṣä rrustä tcera, ne nä ṣätä paḍāṃjsī rre ysände.

Ttītä[4] ṣä (naḍe ttänu ämäcänu tta hvate ggähäna:

4 Ne maśtäśtä rruśtä ttagatä vasvatte haḍi mä prraṇähänä hastamu balysūśtu varälsto.

[Ku]ṣṭä nä[rvāṇä kīntha] *5* balysa tsutändä hälsto aysu ts[ī]ñä u balysūśtu buvāne.

Umä hvāñiñä dätu tcamna ye hīśtä närvä[ṇä kī]*6*ntha ku biśśä pyaṇa jyäre.

---

ga-la-ba-der-khrid-pa-dań|rgyal-pos-smras-pa|śiń-geig-bcad-pa-ñis-h̲gyur-tu-h̲phel-te-ñi-śu-rtsa-bżir-gyur-pa-de-khyed-kyis-bskyed-dam|ńas-bskyed-pa-h̲i-śiń-ni-rtsa-ba-dań|lo-ma-dań|me-tog-dań|h̲bras-bu-h̲ań-ma-skyes-so|

De-nas-mi-des-gsol-pa|rgyal-po-chen-po-bdag-gi-bsod-nams-ci-h̲dra-ba-de-h̲dra-ba-h̲i-bsod-nams-khyod-la-mi-mńa-h̲o|

De-nas-blon-po-bye-ba-phrag-sum-cus-pus-mo-h̲i-lha-ńa-gñis-sa-la-brtsugs-nas-mi-de-la-h̲di-skad-ces-smras-so|rgyal-po-sńa-ma-h̲di-ni-mi-ruń-gis-khyod-kyis-rgyal-po-bya-dgos-so|

De-nas-mi-des-blon-po-de-dag-la-tshigs-su-bcad-pa-h̲di-dag-smras-so|

rgyal-po-loṅs-spyod-bdag-mi-dgos|nor-dań-h̲bru-yań-dgos-pa-med|

sańs-rgyas-rnams-la-bdag-dad-pas|rkań-gñis-dag-gi-mchog-tu-śog|

żi-ba-mya-ńan-h̲das-pa-h̲i-dbyiṅs|gań-na-de-bżiń-gśegs-par-h̲gro|

mya-ńan-h̲das-khyim-h̲gro-h̲gyur-ba|chos-h̲di-khyed-la-bśad-par-bya|

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fetched those two men, and (brought them to) where (the trees were. The king said: I cut one tree, and it became two, and, increasing, twenty-four. Did you plant this? In the tree I planted there came neither root, nor leaves, nor flowers, nor fruits).

Then that man who planted the tree that is good spoke to the king thus, namely: I have one, two, or four great merits. Such merits as are mine, such are not yours.

Then the thirty thousand crore ministers placed themselves bending to that man, and spoke to him thus: (By you) the kingship should be made, our old king does not know.

Then that person spoke to the ministers thus in verse:

I have no passion for kingship or wealth, my wish is for purity, towards the best Exaltedness.

Where to Nirvāṇa's town the Lords went, there I would go, and Exaltedness I may realize.

To you I speak the Law wherewith one enters into Nirvāṇa's town, where all fears are overcome.

[1] D *dva.* [2] D *täte dirsä kūla.* [3] D *hvaṃḍye jsauṇete.* [4] D *tū.*

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Palaṃgu baste ṣä naḍe tta hve,
Yäḍaimä paḍā käḍätāne cu ban[d]o b[ä]ṣṭumä rrvīya,
kye[buro] *b1* ttätä pyuānde cu aysu hvataimä salāva,
käḍätānai harbiśśä härṣṭāyä jäyānde.

Ttītä ttäte tcahaurebästä *b2* kūla kṛṅga vaśärä mäñaṃdäna ṣuṃcäna bīnāñu pa...ī..āndä.

Ttīyä vā ttu bāḍu [ttu skyätu] dvāredärsä [ysāre] *b3* kulāra cira hämäta, u śau śau [vā] kulāra [ttä] pusparebästä ggaṃpha uskyā[lsto] ... [hä][mäta, u śina śina*] *b4* kulārna pusparebästä kūla kṛṅga cira hämäta, ysarrnaina ṣuṃ[cäna] ..... [uduṃ]*b5*berrä, u ttä hyīyäna bajāṣṣäna tta hvatāndä se,

Ne [śśiru] yiḍai mästa rre a ..... *b6* baṃhya sata kūla baṃhya padaṃdai.

Ttyau käḍätānyau tvī mästa käḍätāne vaśīvāña hämäre.

Tta ... [bva] .. [crrā*]84mä ṣä uysnorä vätä kye ttutu baṃhyu kälste.

Skyil-mo-kruṅ-ni-bcas-nas-su|de-nas-yi-dam-rab-bcas-so|
bdag-gis-sṅon-byas-las-rnams-kyis|rgyal-poḫi-btson-rar-phyin-par-gyur|
smon-lam-ḫdi-ni-btab-pas-na|bdag-gi-las-ni-zad-par-gyur|

De-nas-bya-bye-ba-phrag-ñi-śu-rtsa-bżis-rdo-rjeḫi-mchus-sil-sñan-rnams-dkrol-to|

De-nas-deḫi-tshe-deḫi-dus-na-khaṅ-pa-brtsegs-pa-sum-khri-ñis-stoṅ-byuṅ-ste|khaṅ-pa-brtsegs-pa-re-reḫi-tshad-kyaṅ-dpag-tshad-ñi-śu-rtsa-lṅa-lṅa-par-gyur-to|khaṅ-pa-brtsegs-pa-re-re-las-kyaṅ-bya-gser-gyi-ze-ba-can|gser-gyi-mchu-can-gser-gyi-gdoṅ-can-bye-ba-phrag-ñi-śu-lṅa-lṅa-byuṅ-ste-de-dag-gis-miḫi-skad-du-smras-pa|

Rgyal-po-khyod-kyis-legs-ma-byas|khyod-kyis-śiṅ-de-bcad-pas-na|
bye-ba-brgya-yi-śiṅ-rnams-las|ñi-śu-rtsa-bżir-gnas-par-gyur|
Sems-can-gaṅ-gis-śiṅ-bskyed-ḫdi|ci-ḫdra-śes-pa-ma-yin-pa|
sdig-paḫi-las-kyis-phyin-chad-kyaṅ|mi-sdug-ḫbras-bu-myoṅ-bar-ḫgyur|

He bound a paryaṅka, that person spoke thus: I did formerly sins, so that I entered the royal prison. As many as will hear these words that I spoke, all his sins will be overcome in all reality.

Then these twenty-four crores of cocks, with their diamond-like beak, produced vīṇā-music.

Then now, at that time, at that instant, some thirty-two thousand pavilions appeared, and one by one those pavilions vere twenty-five miles in height, (and from every one) pavilion some twenty-five crore cocks appeared, with golden beak, (golden crest and golden) tail-feather, and they spoke thus with human voice, namely:

Not well did you, O great king, (you cut one tree, and twenty-four) trees you made (out of) hundred crores of trees.

Through these sins great sins are to be experienced by you. That you (do not) understand how that being was who planted this tree?

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Rre tta hvetä[1] se, Ne bustumä śirata[ranyau, u]hu mä ....
[Ttīyä ttä kṛ*]*2*ṅga ggähäna tta hvändä se,
Ysamaśśaṃdya hastamä rru veno yanäkä hämäte .....
..... *3* rrustä baṃhyä ṣä vā śäte naḍe tta dyäñä, ṣä vā dīvata [väte] .....
au ... [dī*]*4*vätä kṣamītä, ku ye ne puña yaṃde [ṣä dīvätä cu nāma].
Ttī[tä] ttu scät[u ttu bāḍu ttä*] därsä [kū]la [āmāca*] *5* cīyä ttū dātu pyūṣṭändä [biśśä dasau bh]ūmä busta, [abhiññä byaudā]ndä, u ṣä rre dasau bhū[mä] ..... *6* ñña byaude.
Ttīyä Bhaiṣajyasenä mästä balysūña vūysai gyastänu gyastä balysä tta brraṣṭe se, Ce käḍäna

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Rgyal-pos-smras-pa|
bdag-gis-don-ḫdi-mi-śes-kyis|dkaḫ-thub-chen-po-luṅ-ston-cig|
Bya-rnams-kyis-smras-pa|
ḫdi-ni-ḫjig-rten-snaṅ-byed-de|rnam-par-ḫdren-par-ḫgyur-pa-yin|
ḫkhor-baḫi-srid-paḫi-btson-ra-las|sems-can-thams-cad-thar-byed-paḫo|
Rgyal-pos-smras-pa|
Gaṅ-gi-śiṅ-ni-mi-skyes-pa|skyes-bu-gñis-pa-de-gaṅ-yin|
des-ni-sdig-paḫi-las-gaṅ-byas|gñis-skyes-rnams-ni-smra-bar-byos|
Bya-rnams-kyis-smras-pa|
Gaṅ-gi-śiṅ-ni-ma-skyes-pa|de-ni-lha-byin-glen-pa-ste|
dge-ba-cuṅ-zad-ma-byas-na|de-yi-śiṅ-ni-ji-ltar-skyes|
De-nas-deḫi-tshe-deḫi-dus-na-blon-po-bye-ba-phrag-sum-cu-po-rnams-kyis-chos-kyi-rnam-graṅs-ḫdi-thos-nas-thams-cad-sa-bcu-la-rab-tu-gnas-te|mṅon-par-śes-pa-so-sor-thob-par-gyur-to|
rgyal-po-deḫaṅ-sa-bcu-la-gnas-nas-dge-baḫi-chos-mṅon-par-rtogs-pa-rjes-su-thob-bo|
De-nas-bcom-ldan-ḫdas-la-byaṅ-chub-sems-dpaḫ-sems-dpaḫ-chen-po-Sman-gyi-sdes-ḫdi-skad-

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The king spoke thus, namely: I did not understand, O friends, you (tell) me.

Then the cocks spoke thus in verse, namely: On earth the best discipline-maker he is. (He saves all beings from Saṃsāra's dungeon).

[There is no room for the passage containing the king's question: Who is the other man, whose tree did not grow? Which sin has he committed? Please tell me, O birds].

(He whose) tree (did not) grow, the other person, is to be viewed thus. He (gave his worship) to the deity. (If he does good, then) the deity would be pleased, when one does not do good, what is then the deity?

Then at that instant, (at that time, the) thirty crores of ministers, when they heard this Law, all realized the Daśabhūmis and obtained the Abhijñās, and the king realized the Daśabhūmis and obtained (insight in the good Law).

Then the great Exaltedness-aspirer Bhaiṣajyasena asked the god of gods, the Lord, thus, namely:

[1] Read *hvate*.

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[mäḍāna gyasta] *b1* balysa u ce prracai ttätä därsä kūla āmāca abhiṃñä byaudändä u dasaubhūmu busta.

Ttītä gyastānu gyastä [balysi] tta *b2* hve se, Pyū Bhaiṣajyasena, aysu te hvāñāmä.

Ttītä gyastānu gyastä balysä khanau dyāñätä.

[Ttu scätu gyastānu gyastä balysä] *b3* tturräna haṣṭātä ysāre ḇāyä narande, anaṃkhäṣṭa satä ysāre gūna s[t]ā ..... *b4*tänje, śīyiñä, ttarūṇe, spāly[ā]ta gūne, äljsä gū[ne] .... *b5*mvo rrūndetu yäḍändä, pātco vā [h]īṣṭe gyastānu gya[stä] balysä tvaṃdanu [tsutändä u gya][stānu gyastä balysä*] ... *b6* nänaute hämäte.

Ttītä Bhaiṣajyasenä mästä balysūña vūysai äysaṃna panatä, sya[ndai suti vätä prahoṇu prahau*]85ṣṭe, hvarandau ysānū śśaṃdya västäte, kāmu hālau gyastä balysä āstä hā ttu hālau [namasäte], [haṃju dasta nāte u*] gya2stānu gyastu balysu tta brraṣte,

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ces-gsol-to|bcom-ldan-ḫdas-rgyu-gaṅ-daṅ-rkyen-gaṅ-gis-blon-po-bye-ba-phrag-sum-cu-rtsa-gsum-po-rnams-sa-bcu-la-gnas-te-mñon-par-śes-pa-so-sor-thob-par-gyur|.

Bcom-ldan-ḫdas-kyis-bkaḫ-stsal-pa|Sman-gyi-sde-ñon-cig-daṅ-luṅ-bstan-par-byaḫo|

De-nas-deḫi-tshe-bcom-ldan-ḫdas-ḫdzum-pa-mdzad-do|

De-nas-deḫi-tshe-bcom-ldan-ḫdas-kyi-żal-gyi-sgo-nas-ḫod-zer-kha-dog-du-ma-kha-dog-sna-tshogs|kha-dog-brgya-stoṅ-phrag-du-ma-ḫdi-lta-ste|sṅon-po-daṅ|ser-po-daṅ|dmar-po-daṅ|dkar-po-daṅ|le-brgan-daṅ|śel-daṅ|dṅul-gyi-kha-dog-lta-bu-brgyad-khri-bżi-stoṅ-byuṅ-nas-de-dag-gis-ḫjig-rten-gyi-khams-mtha-yas-mu-med-pa-snaṅ-bar-byas-te-slar-log-nas-bcom-ldan-ḫdas-la-lan-gsum-bskor-ba-byas-te|bcom-ldan-ḫdas-kyi-dbuḫi-gtsug-tu-nub-bo|

De-nas-byaṅ-chub-sems-dpaḫ-sems-dpaḫ-chen-po-Sman-gyi-sde-stan-las-laṅs-nas-bla-gos-phrag-pa-gcig-tu-gzar-te|pus-mo-γyas-paḫi-lha-ṅa-sa-la-btsugs-nas-bcom-ldan-ḫdas-ga-la-ba-de-logs-su-thal-mo-sbyar-ba-btud-de|bcom-ldan-ḫdas-la-ḫdi-skad-ces-gsol-to|

For what reason, O merciful divine Lord, and in what contingency, have these thirty crore ministers obtained the Abhijñās and realized the Daśabhūmi?

Then the god of gods, the Lord, spoke thus, namely: Listen, Bhaiṣajyasena, I tell you.

Then the god of gods, the Lord, shows a smile.

At that time from the god of gods, the Lord's mouth-opening eighty thousand rays emerged, of unnumbered, hundred thousand, colours, (blue, yellow, red,) white, saffron, crystal-colours, silver-colours, produced splendour (everywhere in the universe), afterwards returned, went to salute the god of gods, the Lord, and became invisible in the god of gods, the Lord's (head-crest).

Then Bhaiṣajyasena, the great Exaltedness-aspirer, rose from his seat, put his coat on the left shoulder, placed his right knee on the ground; in which direction the divine Lord sat, towards that direction he bowed, (took his hands together, and) asked the god of gods, the Lord, thus:

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Ce käḍäna gyasta balysa u cu prracai khanau dy[āñä] ..... *3* gyasta balysa ce hutsutu pando tsutānd[ä u] rraṣṭo balysū[śtu busta khanau dyāñ*]ī[ndä].

[Gyastānu gyastä*] *4* balysi tta hve se, Dai thu Bhaiṣajyasena tcūruṇo diśyo hālaina cū haṃdaryau ba[lysā*]nyau tcārī[myau uysnora tsu]*5*tāndä muhu varä.

Bhaiṣajyasenä bodhisatvä tta hve se, Ne daimä gyasta balysa.

Ttītä gyast[ānu gya]stä [balysi tta hvete[1] se], *6* Āysda ne[2] yanu Bhaiṣajyasena, dya tane ttätä uysnora.

Ttīyä Bhaiṣajyasenä mästä balysūña vūysai āysda yä*b1*ḍe, sarbandä hālai śśau baṃhyä däte hauda ysāre ggaṃpha mästate, ttye baṃhyä śye hālai purparebästä ysāre kūla uysnau*b2*ra haṃgrrīya, ne ju hvāñīndä, u ne pätāyīndä, u ne [päṭāno] yanīndä, u ne ju hvarīndä, u ne panamāre, samu a*b3*vätāyematejsa āre.

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bcom-ldan-ḫdas-de-bżin-gśegs-pa-dgra-bcom-pa-yaṅ-dag-par-rdzogs-paḫi-saṅs-rgyas-rnams-nirgyu-ma-chis|rkyen-ma-mchis-par-ḫdzum-pa-mi-mdzad-na|ḫdzum-pa-mdzad-paḫi-rgyu-gaṅ-lags-rkyen-gaṅ-lags|

Bcom-ldan-ḫdas-kyis-bkaḫ-stsal-pa|Sman-gyi-sde-phyogs-bżiḫi-ḫjig-rten-gyi-khams-kun-nas-skye-boḫi-tshogs-ṅaḫi-gan-du-ḫoṅ-ba-mthoṅ-ṅam|

Gsol-pa|bcom-ldan-ḫdas-de-ma-mthoṅ-ṅo|

Bcom-ldan-ḫdas-kyis-bkaḫ-stsal-pa|Sman-gyi-sde-deḫi-phyir-skye-boḫi-tshogs-la-rnam-par-rtogs-te-ltos-śig|

De-nas-byaṅ-chub-sems-dpaḫ-sems-dpaḫ-chen-po-Sman-gyi-sdes-rnam-par-bltas-pa-daṅ|śar-phyogs-nas-śiṅ-dpag-tshad-bdun-stoṅ-pa-cig-byuṅ-nas|deḫi-phyogs-gcig-na-skye-boḫi-tshogs-bye-ba-stoṅ-phrag-ñi-śu-rtsa-lṅa-ḫdus-te|mi-dag-mi-smra|mi-zer|mi-brjod|mi-za|mi-ldaṅ|mi-ḫchag-ste|caṅ-mi-smra-bar-ḫkhod-pa-daṅ|

For what reason, O divine Lord, and in which contingency, do you show a smile? (Not without reason or contingeney) divine Lords, who went the well-gone path and realized true Exaltedness, show a smile.

(The god of gods), the Lord, spoke thus, namely: Do you see, O Bhaiṣajyasena, which beings went towards me from the direction in the four quarters, from other activity-spheres of Exaltedness?

The Bodhisattva Bhaiṣajyasena spoke thus, namely: I do not see, O divine Lord.

Then the god of gods, the Lord, spoke thus, namely: Make observation of them, O Bhaiṣajyasena, I make these beings seen.

Then Bhaiṣajyasena, the great Exaltedness-aspirer, did observe: in the eastern quarter he saw a tree, seven thousand miles in length, and on one side of that tree twenty-five thousand crores of beings are gathered, nothing do they say, and not do they talk, and not do they make talk, and they do not eat, and not rise, they only sit in not-talking.

[1] Read *hvate*. [2] Read *nä*.

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U rravye hālai diśejsa śśau baṃhyä cärä hämäte, hauda ysäre ggaṃpha mäste*b4*tä, u pusparebästä ysäre kūlai vara [ī]ñä vätä [u]ysnora haṃ[grr]ī[ya, u ne pä*]täyīndä, ne h[v]ā[ñīndä ne*] *b5* hvarīndä, ne panamäre, samu apätäyämejsa äre.

Nyihujsandä hälai diśejsa [śśau baṃ*]hy[ä] [cärä] [hämäte hauda*] *b6* ysäre ggaṃpha mästetä, u pusparebästä ysäre kūlai īñä vätä uysnora haṃgrrīya, ne ju hvāñ[īndä*] .....

[nä*]87*b1*ma, vara ttiña lovadhäto Candrrävatäkṣetrrä nāma gyastänu gyastä [balysä] [äste, u haṣṭätä ysäre*] [kū][la*] *b2* bodhisatva karä vätä äre, haṃdä[ra patä*]na u haṃ[dära] paskīna..... ttye lova[dä]*b3*tä ätä.

Bhaiṣajyasenä [mästä balysūña vūysai] [ttye gyastänu gya*][stä balysä] Ca[ndrrävatäkṣe*]tträ

Lho-phyogs-nas-śiṅ-dpag-tshad-bdun-stoṅ-pa-cig-byuṅ-nas-de-la-skye-boḫi-tshogs-bye-ba-stoṅ-phrag-ñi-śu-rtsa-lṅa-ḫdus-te|de-dag-kyaṅ-mi-zer|mi-smra|kun-tu-mi-smra|yoṅs-su-mi-brjod|mi-ldaṅ|mi-ḫchag-ste|caṅ-mi-smra-bar-ḫkhod-pa-daṅ|

Nub-phyogs-nas-śiṅ-dpag-tshad-bdun-stoṅ-pa-cig-byuṅ-nas-de-la-skye-boḫi-tshogs-[bye-ba-*] stoṅ-phrag-ñi-śu-rtsa-lṅa-ḫdus-te|de-dag-kyaṅ-mi-zer|mi-smra|kun-tu-mi-smra|yoṅs-su-mi-brjod|mi-ldaṅ|mi-ḫchag-ste|caṅ-mi-smra-bar-ḫkhod-pa|

De-nas-byaṅ-chub-sems-dpaḫ-sems-dpaḫ-chen-po-Sman-gyi-sdes-bcom-ldan-ḫdas-la-lan-gsum-bskor-ba-byas-te-de-ñid-du-mi-snaṅ-bar-gyur-nas|ḫjig-rten-gyi-khams-bye-ba-phrag-dgu-bcu-rtsa-drug-ḫdas-te|ḫjig-rten-gyi-khams-Zla-baḫi-sgron-ma-żes-bya-ba-na-de-bżin-gśegs-pa-dgra-bcom-pa-yaṅ-dag-par-rdzogs-paḫi-saṅs-rgyas-Zla-ba-can-gyi-żiṅ-żes-bya-ba-byaṅ-chub-sems-dpaḫ-bye-ba-stoṅ-phrag-brgyad-cus-yoṅs-su-bskor-ciṅ-mdun-gyis-bltas-nas-chos-ston-paḫi-ḫjig-rten-gyi-khams-der-phyin-to|

De-nas-byaṅ-chub-sems-dpaḫ-sems-dpaḫ-chen-po-Sman-gyi-sde-bcom-ldan-ḫdas-de-bżin-

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And in the region of the southern quarter there appears some one tree, seven thousand miles in length, and twenty-five thousand crores of beings are gathered in the adjacency of it, and they do not talk, not speak, not eat, not rise, only sit in not-talking.

In the direction of the western quarter there appears some one tree, seven thousand miles in length, and twenty-five thousand beings are gathered in the adjacency of it, and they do not speak, &c.

[Bhaiṣajyasena is requested to go into the various quarters to find out about this matter.]

(Then the Bodhisattva Bhaiṣajyasena three times made the pradakṣiṇa of the Lord, disappeared there, passed through ninety-six crore Lokadhātus, and then there was the Lokadhātu Candradīpa) by name; there, in that Lokadhātu, a god of gods, a Lord, Candrāvatīkṣetra by name, (sits, and eighty thousand crore) Bodhisattvas sit in a circle, some in front, some behind. (And when he sees this), he came (to the Law-preaching field) of that Lokadhātu.

Bhaiṣajyasena, the great Exaltedness-aspirer, went in front of the god (of gods), the Lord

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kye [biśśä klai]*b4*śa tvīṣṣe yäḍe rraṣṭo [hastamu balysū]śtu [bustä] pa[tä]na v[ā tsu]tä, kāmu hālau [Candrrā*]vatäkṣetträ gyastānu *b5* gyastä balysä āstä hālsto namasäte, u haṃju [dasta n]āte, ttye gyastānu gyastä balysä tta hvate se,

Aysu gyasta balysa pharāka uysno*b6*ra dätaimä patäna, u vaña ne gyastānu gyasta balysa ne vajäṭe.

Ṣai gyastānu gyastä balysi tta hve se, Varī Bhaiṣajyasena ttä uysnora [hā tsu][tāndä*]

107[1] ... paṃdau jsātä pīrmo bäśśä-

2 ... balysä tta hvate se

3 ... [tt]itätye hvanai gyastā*4*[nu gyastä balysä Bhaiṣajyasenu mästu balysūña vūysau ggurṣṭe u ttai hvat*]e se, Tta ci käḍänau dä-

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gśegs-pa-Zla-ba-can-gyi-żiṅ-deḫi-spyan-sṅar-ḫdug-nas|bcom-ldan-ḫdas-ga-la-ba-de-logs-su-thal-mo-sbyar-ba-btud-de-bcom-ldan-ḫdas-la-ḫdi-skad-ces-gsol-to|

Bcom-ldan-ḫdas-rgyu-gaṅ-gis-mi-mjed-kyi-ḫjig-rten-gyi-khams-su-Śā-kya-thub-pa-de-bżin-gśegs-paḫi-spyan-sṅar-skye-boḫi-tshogs-phyogs-bcu-nas-ḫdus-śiṅ-lhags-pa-dag-de-na-mchis-paḫi-tshe-ni-mthoṅ-la-ḫdi-na-mchis-paḫi-tshe-mi-mthoṅ-bar-gyur|

Bcom-ldan-ḫdas-kyis-bkaḫ-stsal-pa|Sman-gyi-sde-de-ñid-na-rgyu-żiṅ-gnas-so|

Saṅs-rgyas-bstan-la-gaṅ-dag-gus-ñan-pa|de-dag-bla-med-saṅs-rgyas-bde-gśegs-ḫgyur|....

De-nas-bcom-ldan-ḫdas-la-byaṅ-chub-sems-dpaḫ-sems-dpaḫ-chen-po-Sman-gyi-sdes-ḫdi-skad-ces-gsol-to|bcom-ldan-ḫdas-ciḫi-slad-du-dog-sa-ḫdi-γyo-rab-tu-γyo|

De-skad-ces-gsol-pa-daṅ|bcom-ldan-ḫdas-kyis-byaṅ-chub-sems-dpaḫ-sems-dpaḫ-chen-po-Sman-gyi-sde-la-ḫdi-skad-ces-bkaḫ-stsal-to|Sman-gyi-sde-ci-mthoṅ-ltos|

Candrāvatīkṣetra, who had made all kleśas overcome and realized the best true Exaltedness, bowed in that direction in which Candrāvatīkṣetra, the god of gods, the Lord, was seated, and took the hands together, spoke to that god of gods, the Lord, thus, namely:

I, O divine Lord, saw many beings in front of (Śākyamuni), and here, O divine Lord, I do not get sight of them.

This god of gods, the Lord, spoke thus, namely: Thither, O Bhaiṣajyasena, those beings have gone.

(He who respectfully listens to the Lord's preaching, he becomes a Buddha) and goes on the path highest of all.

(Then Bhaiṣajyasena, the great Exaltedness-aspirer spoke to the) Lord thus, namely: (O Lord, why does this narrow ground shake and shake?).

When this saying (had been spoken the god) of gods, (the Lord, addressed Bhaiṣajyasena, the great Exaltedness-aspirer, and spoke to him thus) namely: Which happening do you see?

[1] Reproduced from N p. 41.

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5 [Ttīyä Bhaiṣajyasenä mästä balysūña vūysai tcahaurä hā*]lā [dä]te se, śśaṃdā ṣṭāṃ.... *b1* ..... ṣṭāṃ hyaṃdä ysyārä, u natäna *b2* ..... cī tti nūvarā satva ā *b3* ..... e gyasta balysa uysnaura *b4* ..... [sa]tva tta hvāndä ci paḍā ysāta, se *b5* ..... hve sä, Tte uysnaura umā ha.....

117[1] trāmī, u ttuśau ye uysānau vajiṣḍe, ku ye ttuśatteta dye yīndi, nai nä saṃtsera āspāta häme.

Pyū thu *2* Bhaiṣajyasena mā salāva, muho hā haḍu ḫāmä bodhisatvānu kädena.

Byaṅ-chub-sems-dpaḫ-sems-dpaḫ-chen-po-Sman-gyi-sdes-bltas-pa-daṅ|phyogs-bżi-na-sa-gas-pa-mthoṅ-ṅo|sa-gas-pas-sa-gas-paḫi-phrag-nas-mi-bye-ba-phrag-ñi-śu-byuṅ-ba-daṅ|ḫog-gi-phyogs-nas-mi-bye-ba-phrag-ñi-śu-byuṅ-ba-daṅ|steṅ-gi-phyogs-nas-mi-bye-ba-phrag-ñi-śu-rtsa-lṅa-byuṅ-ba-mthoṅ-ṅo|

De-nas-sems-can-gżon-nu-de-dag-gis-rnam-par-bltas-nas|bcom-ldan-ḫdas-la-ḫdi-skad-ces-gsol-to|bcom-ldan-ḫdas-ḫdir-su-dag-skyes|

Bcom-ldan-ḫdas-kyis-bkaḫ-stsal-pa|khyed-cag-skye-boḫi-tshogs-ḫdi-dag-la-ltos|

De-dag-gis-gsol-pa|bcom-ldan-ḫdas-mthoṅ-lags-so|

Bcom-ldan-ḫdas-kyis-bkaḫ-stsal-pa|skye-boḫi-tshogs-ḫdi-dag-ni-khyed-la-bde-baḫi-phyir-skyes-so|

ḫdu-byed-thams-cad-stoṅ-pa-ste|de-bżin-loṅs-spyod-nor-yaṅ-stoṅ|
bdag-kyaṅ-stoṅ-par-mthoṅ-pas-na|mthoṅ-nas-re-ba-med-par-ḫgyur|
gnas-brtan-Sman-gyi-sde-khyod-kyis|bdag-cag-rnams-kyi-tshig-gson-cig|
byaṅ-chub-sems-dpaḫ-rnams-kyi-phyir|khyod-ni-pho-ñar-bżud-ḫtshal-lo|

(Then Bhaiṣajyasena, the great Exaltedness-aspirer, looked into the four quarters) namely: The earth there (cracked, and after it had cracked, he saw that from the interval of the rent twenty crore) men are born, and from below (twenty crore are born, and from above twenty-five crore).

When those new beings came, (they looked about and spoke thus to the Lord): O divine Lord, which beings (have been born here? The Lord spoke: Look at these hosts of beings).

The beings that had been born first spoke thus, namely: (We see, O Lord).

(The Lord) spoke, namely: These beings (have been born for the benefit) of you.

(Empty are the saṃskāras, and riches and wealth) just so, and as empty one beholds the self. When one makes the emptinesses seen, then there is no help for them in the Saṃsāra.

Listen you, O Bhaiṣajyasena, thus to (our) words: We send you as a messenger, for the Bodhisattvas' sake.

[1] Reproduced from N p. 35.

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U balysūña vūysā karīha ne *3* khijāmato ḳaindi styūdavrata;
ṣkaugyānu gaṃjse byāta yanāre, uysnorāṇu hāvu yanī[ṃ]di.
Tso thu hā kāmo diśo *4* gyastä balysä, mājeina salāvänai brāska hvāña, se:
Śiru biysāndī gratahvāñā, ma-jsauju khiji gyasta balysa.
5 U purdai Māru haṃtsa hīñejsa, haṃtsa ṇañyau u śäre,
dātä bärūñaṃdei sarvvasatvānu uysnaurāṇu vaska hā*b1*vaṃgārä.
U kāmi dātä pyuẏāñe, ku ye thato balysi paname.
Thatau tsu mäḍāna sthira māvu śärate käḍä*b2*na,
ttāmu muhu ne panamāmane, kāmu balysu na ro dätu yanāmä,
kye dvāvaredärśyätau lakṣaṇyau haṃphu*b3*te, kvī pajsamu yanāmä.
Ttītä nä Bheiṣajyasenä bodhisatvä tta hve se,
Āysda yanīru uskyāstu se *b4* cu daiya vaṃña.

ḫkhor-baḫi-ñes-pa-rnams-dran-nas|byaṅ-chub-sems-dpaḫ-skyo-ba-med|
brtson-ḫgrus-ldan-żiṅ-dkaḫ-thub-che|yon-tan-kun-tu-sdud-par-byed|
ston-de-ga-la-bżugs-par-bżud|ston-pa-bde-bar-rab-sad-nas|
rgyal-ba-cuṅ-zad-mi-skyo-bar|bdag-cag-slad-du-żu-ba-mdzod|
khyod-kyis-bdud-ni-gżom-pa-daṅ|stobs-daṅ-bcas-pa-pham-par-byas|
sems-can-thams-cad-yoṅs-ḫdzin-paḫi|chos-kyaṅ-myur-du-ḫbar-bar-byas|
gaṅ-gis-saṅs-rgyas-ḫgyur-ba-yi|chos-ni-bdag-cag-ma-thos-kyis|
bdag-cag-rnams-la-phan-paḫi-phyir|gnas-brtan-myur-du-bżud-du-gsol|
sum-cu-rtsa-gñis-mtshan-mṅaḫ-baḫi|de-bżin-gśegs-pa-ma-mthoṅ-ba|
de-srid-bdag-cag-mi-rgal-żes|thams-cad-gus-daṅ-bcas-par-gnas|
Sman-gyi-sdes-smras-pa|
khyed-cag-de-ltar-ci-żig-mthoṅ|re-żig-gyen-du-blta-bar-byos|

And the Exaltedness-aspirers are energetic, do not think of weariness, strong in their vows; they bear in mind the defects of the component parts, and do benefit to the beings.

Go you to the quarter where the divine Lord (is); in our words speak queries to him, namely: Well have you awakened, you preacher of wisdom, do not get in the least wearied, O divine Lord.

And you conquered Māra, with his army, with his powers and excellence, the shining Law, making benefit to the all-creature beings.

And which Law should be heard, so that one quickly emerges as a Lord? Go quickly, O merciful Elder, for the sake of our well-being: Might we not emerge there where we shall not make the Lord seen, who is provided with the thirty-two lakṣaṇas, that we (can) make worship of him.

Then the Bodhisattva Bhaiṣajyasena spoke thus to them, namely: Please make observation upwards, namely, what you see here.

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Ttītä ttä nūvarā satva uskālstuo uysdätānde
paṃjsa se ysāre kulāra dätāndete
hau*b5*dyau ratanyau kye ratanīnyau dāmyau pajusta
u myāño nä haṣprrīyä viysäte buśānätai.

119[1] [m]āvu gyastä balysä, sthira ku muhu haṃjsamane.
Āgāśä *2* .....
ye Sumīru garu viśtätä, Sumīrä garä ūtama yäḍe.
3 ..... pamāta hämäte, u ne balysāna bvāmata pamāta hä-

De-dag-gyen-du-bltas-pa-dań|khań-pa-brtsegs-pa-sum-stoṅ-dań|
lṅa-brgya-tham-par-tshań-ba-żig|kun-tu-yań-ni-gnas-par-gyur|
rin-chen-bdun-gyis-śin-tu-spras|rin-chen-dra-bas-legs-par-brgyan|
dbus-na-me-tog-rab-tu-rgyas|lha-rdzas-spos-kyań-rab-tu-h̲bab|

De-dag-gis-smras-pa|
de-yi-lam-yań-ma-h̲tshal-te|de-bżin-gśegs-pah̲ań-ma-mthoṅ-na|
gań-na-lam-yań-ma-h̲tshal-bas|phyag-h̲tshal-du-ni-gań-du-mchi|
Sman-gyi-sdes-smras-pa|
nam-mkhah̲-mthah̲-yas-ji-bżin-du|reg-par-ruṅ-ba-ma-yin-pas|
bdud-rtsi-rab-sbyin-ston-pa-la|phyag-h̲tshal-phyir-ni-h̲gro-mi-nus|
ji-ltar-Ri-rab-gnas-pa-ltar|ston-pa-de-yań-gnas-na-bżugs|
Ri-rab-gżal-du-ruṅ-ba-yin|rgya-mtsho-chen-po-gtiṅ-tshod-zin|
stoṅ-gsum-rdul-phran-dpag-tu-ruṅ|sańs-rgyas-h̲byuṅ-ba-śes-ma-yin|
byań-chub-sems-dpah̲-phyogs-bcu-nas|h̲jig-rten-snań-bar-mdzad-la-h̲dud|

Then those new beings looked up upwards; five hundred thousand pavilions they saw, with seven jewels, which with jewel-made garlands were covered, and in the midst of them was a blossoming fragrant lotus, (and from divine pitchers perfume fell down).

[The new beings learn that the pavilions are for their use, in order that they may behold the Lord].

(They said: We do not know the way thither, and not seen is) by us the divine Lord. O Elder, where shall we go, (where shall we pay our reverence?)

(Bhaiṣajyasena said: Like) space (is he untouchable. One cannot go to pay reverence to the nectar-giving teacher).

(Like this, when) one establishes a Mount Meru: Mount Meru made a similarity (with his seat. Mount Meru can be weighed, the bottom of the Ocean can be measured, the dust of the Trisahasrī) can be measured, but the insight belonging to the Lord cannot be measured. (Bodhisattvas from the ten quarters bow down to him who illuminates the world).

[1] Reproduced from N pp. 37f.

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4 [mäte*] ..... balysä mävu butte, haṃbera ṇä ysagamu; aysmūnu muhu *5* ..... u byaudāndämä vīvāgu.

Ne gyastä balysä *b1* .....

..... pakyaḍana aysmūna gyastä balysä

gyoysu Māru *b2* .....

..... [tha]tau aysmuvä däjsāmate byehīndä,

u kye u aysmū vasu*b3*[te*] .....

..... mäñandä briyūnä naunä bajāṣä khanau dyāñäte.

Ttītä Bhai*b4*[ṣajyasenä mästä balysūña vūysai āysanna panatä, kāmu hālau gyastä ba*]lysä āstä, hālsto namasäte, haṃju dasta nāte, gyastānu gya*b5*[stä balysä tta hvate se*] .....

Smras-pa|

h̲jig-rten-mgon-po-bdag-cag-gzigs|bdag-cag-bsam-pa-rdzogs-pas-mdzod|

bdag-cag-sems-kyis-ston-pa-la|phyag-bgyis-de-nas-h̲bras-bu-thob|

Sman-gyi-sdes-smras-pa|

ston-pa-dri-la-mi-chags-te|phreṅ-ba-ma-yin-byug-pa-min|

gaṅ-gis-h̲dus-byas-grol-h̲gyur-ba|sems-can-rnams-kyi-rgyu-h̲dzin-to|

gaṅ-gis-yid-ni-btul-byas-śiṅ|saṅs-rgyas-la-yaṅ-skyabs-soṅ-ba|

de-la-bdud-ni-mi-bzad-mchog|thab-mo-rgol-bar-mi-byed-do|

h̲chi-ba h̲i-dbaṅ-du-mi-h̲gro-yi|gzuṅs-ni-myur-du-rñed-par-h̲gyur|

de-sems-rab-tu-daṅ-byas-nas|de-nas-ston-pa-mthoṅ-bar-h̲gyur|

De-nas-bcom-ldan-h̲das-de-bżin-gśegs-pa-ka-la-pi-ṅka h̲i-sgra-skad-yid-du-h̲oṅ-ba-h̲dzum-pa-mdzad-do|

De-nas-byaṅ-chub-sems-dpa h̲-sems-dpa h̲-chen-po-Sman-gyi-sde-stan-las-laṅs-nas|bcom-ldan-h̲das-ga-la-ba-de-logs-su-thal-mo-sbyar-ba-btud-de|bcom-ldan-h̲das-la-h̲di-skad-ces-gsol-to|bcom-

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(The world's) Lord perceives us, fulfil our wish. With our mind (we have paid reverence to the teacher), and we have obtained the result.

The divine Lord is not (attached to scents, he needs no garlands, nor perfumes, he who releases all that is conditioned and espouses the cause of the beings).

(Those who take their refuge with) the divine Lord, with the mind (controlled in the proper) way, they (will not be engaged in fight against) the impetuous Māra.

They quickly obtain the mind's holds (so that they do not come into death's power), and those who have purified their mind, (will see the Lord).

(Then the Lord, the Tathāgata, with cuckoo)-like, lovely, soft voice, showed a smile.

Then Bhai(ṣajyasena, the great Exaltedness-aspirer, rose from his seat), bowed in the direction (where the divine Lord) was seated, took his hands together, and spoke thus to the god of gods,

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[ba]lysi [ttu]rräna tcahorehaṣṭātä ysäre ḇāyä narande ba .....

121[1] dasamo būmu väte vistāta hämäre, u īmu ttu dhātīnau kūsu pajsa ḇajīndi, u īmä nä mästä haṃphau *2* häme.

Dai thu Bhaiṣajyasena tte kulāra.

Bhaiṣajyasenä bodhisatvä tta hve se, Daimä gyasta balysa, daimä mäḍāna gyasta*3* balysa. Īmu tte nūvarā satva dātīnau bāḍäna thānu byehīndä, u īmu tte biśānu śirā*4*ṇu härāṇu bāgo haṃberīndä, u īmu dātīnau kūsu kaljīndä; u anaṃkhiṣṭa gyasta kye īmu dātu pa*5*ysānīndä; u pharāka īmu narīya uysnaura dīryo gayo ṣṭāre kye gyastānu gyastä hajvattetīgyo dāti *b1* hvāñāmato pyūyāre, biśä saṃtsārīya dukha purrīndä paraṃjsa ni hamänīndä.

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ldan-ḫdas-gaṅ-bcom-ldan-ḫdas-kyi-żal-gyi-sgo-nas-ḫod-zer-brgyad-khri-bżi-stoṅ-byuṅ-ste|ḫod-zer-de-dag-gis-thams-cad-daṅ-ldan-paḫi-stoṅ-gsum-gyi-stoṅ-chen-poḫi-ḫjig-rten-gyi-khams-ḫdi-kyab-par-gyur|.

Deṅ-phyin-chad-sa-bcu-la-gnas-par-ḫgyur|deṅ-chos-kyi-rṅa-chen-poḫi-sgra-ḫbyin-par-ḫgyur|deṅ-chos-chen-poḫi-rnam-pa-daṅ-ldan-par-ḫgyur-ro|

Sman-gyi-sde-khaṅ-pa-brtsegs-pa-ḫdi-dag-mthoṅ-ṅam|

Gsol-pa|bcom-ldan-ḫdas-mthoṅ-lags-so|bde-bar-gśegs-pa-mthoṅ-lags-so|

Bcom-ldan-ḫdas-kyis-bkaḫ-stsal-pa|Sman-gyi-sde-deṅ-ñid-sems-can-gżon-nu-ḫdi-dag-khaṅ-pa-brtsegs-pa-ḫdi-dag-gi-naṅ-du-żugs-nas-chos-mṅon-par-rtogs-pa-ḫthob-par-ḫgyur-ro|deṅ-ñid-dge-baḫi-chos-thams-cad-yoṅs-su-rdzogs-par-byed-par-ḫgyur-ro|deṅ-chos-kyi-rṅa-chen-po-rduṅ-bar-ḫgyur-te|lhaḫi-ris-du-ma-żig-deṅ-chos-mṅon-par-rtogs-pa-thob-par-byed-par-ḫgyur-ro|sems-can-dmyal-ba-paḫi-sems-can-log-par-ltuṅ-ba-la-gnas-pa-maṅ-po-dag-kyaṅ-de-bżin-gśegs-paḫi-ye-śes-bstan-pa-thos-nas-ḫkhor-ba-bsñil-te-rgyal-bar-ḫgyur-ro|

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the Lord, namely: (O Lord), those eighty-four thousand rays (which) emerged from the Lord's mouth, (they filled this universe of the all-containing Trisahasrī Mahāsahasrī).

(From today) they will be established in the tenth bhūmi, and today they will strike and sound the drum of the Law, and today theirs becomes a great accumulation.

Do you see, O Bhaiṣajyasena, these pavilions?

The Bodhisattva Bhaiṣajyasena spoke thus, namely: I see, O divine Lord, I see, O merciful divine Lord.

(The Lord said): Today these new beings in the course of time obtain the place of the Law, and today they fill their share of all blissful things, and today they sound the drum of the Law; and unnumbered gods (there are) who today understand the Law; and today many hell-beings stay in evil states, who hear the wisdom-born preaching of the Law of the god of gods, overcome all the miseries connected with Saṃsāra, make suppression of them.

[1] Reproduced from N p. 39.

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Ttītä ttu bāḍu nauvarenau*b2*tä ysāre kūla paḍāṃjsya hvaṃndä paḍā phārrä busta. U biśe ttä uysnaura śäryo häryau haṃphuta hämāre. *b3* U bäśä ttä Bheiṣajyasena uysnora bäśyau dukhyau parsīnde.

U bäśä ttä Bheiṣajyasena uysnaura gya *b4* sti balysä dyāmatu väte näta hämāre. U bäśä ttä Bheiṣajyasena uysnaura dhātīnaina bajāṣna haṃphva hä*b5*māri.

Āysda yanu Bheiṣajyasena tcahaurä hālā.

Ttī Bheiṣajyasenä mästä balysūña vūysei dye biśä tcahauri hālā: sarbandä ...

Deḫi-tshe-sems-can-rgan-po-bye-ba-stoṅ-phrag-dgu-bcu-thams-cad-kyis-rgyun-du-żugs-paḫi-ḫbras-bu-ḫthob-ste|de-dag-thams-cad-kyaṅ-chos-daṅ-ldan-par-ḫgyur-ro|

Sman-gyi-sde-de-dag-thams-cad-ni-sdug-bsṅal-thams-cad-yoṅs-su-spaṅs-par-ḫgyur-ro|

Sman-gyi-sde-de-dag-thams-cad-ni-de-bżin-gśegs-pa-mthoṅ-ba-sgrub-par-ḫgyur-ro|

Sman-gyi-sde-de-dag-thams-cad-ni-chos-chen-poḫi-sgra-daṅ-ldan-par-ḫgyur-ro|

Sman-gyi-sde-phyogs-bżir-ltos-śig|

Byaṅ-chub-sens-dpaḫ-sems-dpaḫ-chen-po-Sman-gyi-sdes-phyogs-bżi-kun-tu-bltas-pa-daṅ|śar-phyogs-nas-byaṅ-chub-sems-dpaḫ-Ga-ṅgāḫi-kluṅ-bye-ba-phrag-lṅa-bcuḫi-bye-ma-sñed-ḫoṅ|

Then at that time ninety-nine thousand crore ancient men realized the first fruit. And all those beings are provided with good things. And all those beings, O Bhaiṣajyasena, are released from all misery.

And all those beings, O Bhaiṣajyasena, become secure in the beholding of the divine Lord. And all those beings, O Bhaiṣajyasena, are provided with the sound of the Law.

Do attention, O Bhaiṣajyasena, in the four quarters.

Then Bhaiṣajyasena, the great Exaltedness-aspirer, looked into all the four quarters: from the eastern (quarter Bodhisattvas came, as many as the sands of fifty crore Ganges rivers)....

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Fragment Hu.

ggakārä śśāma härāṇu ggaṃbhīru dātu näjsaṣḍe
jakārä śśāma härāṇu ysaroñina parśtä mara 30
śśakāräṇa naukya härāṇu kvī tsāṣṭatātä haṃbīḍä
khaggāräṇa naukya kho ātāśi ku härṣṭāyä ni jīyä 31
śśunyaha noca härāṇu aggūnai nauca anaursi
abrrīye naukya nirodi närvāṇä nauca härāṇu 32
ttakārä värśä härāṇu biśśo rraṣṭatetu nijsaṣḍe
kṣakārä värśä härāṇu jiṅgo dharmānu nijsaṣḍe 34
akārä vajrrä pätānu hära aviṣkälsta svabhāvu
ṣei vaśärä hatcañäte hvandä kūre dṛṣṭīgate styūde 35
cu satvä ttīma härāṇu kūre dṛṣṭīyate därysde
cu śśuṃñaha ttīma härāṇu biśśu rraṣṭatetu ṣä därysde [3*]6.

The letter *g*, the mouth of the things: it explains the deep law. The letter *j*, the mouth of the things: from old age he is released here. 30.

Through the letter *ś* (comes) the perception of things where quietism constitutes it; through the letter *kh* the perception of the things like space, where their objectivity disappears.. 31.

Emptiness (is) the perception of things, absence of desire the perception of what is without characteristics, annihilation the perception of what is without desire, Nirvāṇa the perception of the things. 32.

The letter *t*, the vigour of the things, explains the whole truth; the letter *kṣ*, the vigour of the things, explains the suppression of the dharmas. 34.

The letter *a*, the thunderbolt of vigours: the things are according to their nature uncreated; just that thunderbolt cuts off man's wrong views, the firm ones. 35.

That reality is the seed of things: he holds wrong views. That emptiness is the seed of things: he holds the whole truth. 36.

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Saka Vocabulary.

The arrangement of the European alphabet has been followed. Only the three *s*-sounds have been separated, in the succession *ś*, *ṣ*, *s*, and the Anusvāra *ṃ* has been treated as *n*; *ä* as *i*.

a, ā

ā, and, L &c; *āvā*, or, L &c, *au*, 21a 6 &c, *o*, 13a 1, 14a 4, 20b 2, 36a 3, 4, 83a 1 &c, *ātū*, HD 7 (Av. *aϑa*).

abāḍa, m., wrong time, gen. *-ḍä*, M 325 (s. *bāḍa*).

abasta, not bound, nom. pl. *-sta*, M 158 (s. *ban*).

Abaya, m., Skr. *Abhaya*, name of a man, instr. *-yäna*, N 164[7].

aḇema, n., mishap, gen. pl. *-mañāṃnu*, L 89[3] (**abaχšman*).

ābhāsa, m., Skr., shining, nom. pl. *-sā*, V.

abhāva, m., Skr., non-existence, V.

abhijñā, f., Skr., supernatural faculty, nom. pl. *-jñe*, B, *-jñi*, N 165[38], acc. pl. *abhiññä*, 84a 5, b 1, loc. pl. *-ñuṿo*, M 225.

abhūtasaṃña, f., Skr. *-saṃjñā*, notion of non-existence, V.

abhyāsa, m., Skr., application, nom. *-sä*, N 158[10].

Abiji, m., Skr. *Abhijit*, name of a man, acc. *-ju*, M 95.

abätanda, non negligent, nom. *-dä*, N 50[35], nom. pl. *-da*, M 277, 278 (s. *bitanda*).

abrīya, not loving, desireless, gen. *-ye*, Hu. 32 (s. *brīyā*).

abusta, not known, nom. *-stä*, M 27[24], gen. *-stye*, N 77[24], acc. pl. n. *-staṃñi*, N 58[25] (s. *bud*).

abvata, undecayed, acc. *-tu*, M 291 (s. *buvan*).

abvīya, not realizing, acc. pl. n. *-ya*, N 58[26] (**abaudīka*).

abyaṃga, m., Skr. *abhyaṅga*, inunction, *-ga-*, N 120[25].

āca, f., avenue, nom. pl. *-ce*, M 135 (**āgatacī*).

āchaa, m., disease, nom. *-chai*, 77a 1, M 325, instr. *-chaina*, 21b[3], M 137, nom. pl. *-chā*, M 127, instr. pl. *-chyau*, N 75[22] (cf. Av. *aχti?*)

āchänaa, diseased, nom. *-nai*, 77a 4, gen. *-nai*, 21b 4 (*-chi-*), 77a 5, b 1, 6, nom. acc. pl. *-nā*, N 105[35], 148[31] (s. *āchaa*).

Acintyaguṇaśrī, m., Skr., name of a man, nom. *-śrī*, N 154[21].

aḍā or *aḍāna*, another, loc. *aḍāña*, A (cf. Lat. *alter?*).

Aḍapahūtti, name of a town, S.

ādara, m., Skr., respect, regard, acc. *-rä*, U, *-ri*, S.

adāta, m., unright, nom. *-tä*, V (s. *dāta*).

adātia, unrighteous, acc. *-tī*, M 91 (s. *adāta*).

adhigamasvabhāvika, Skr., fit to be acquired, nom. *-bhāvī*, *-subhāvä*, V.

adhimukta, m., cf. Skr. *atimukta*, a certain shrub, nom. pl. *-kta*, M 120.

adäta, unseen, nom. *-te*, M 27[23] (s. *di*).

adyāṃmata, f., not-seing, nom. *-dyāṃma*, V (s. *dyāmata*).

adyānaa, invisible, instr. *-naina*, N 65[6] (s. *di*).

agalaja, unidentified, loc. pl. *-jvā*, S.

agaprattyaṃga, Skr. *aṅgapratyaṅga*, limb for limb, V.

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āgāśa, m., Skr. *ākāśa*, the sky, nom. *ātāśi*, Hu. 31, *ātaṣa*, *āṣi*, V, gen. *-śä*, 119a 1, loc. *ātāśi*, M 264, *-śo*, M 296.

agāṣṭa, unthought, unthinkable, nom. *-ṣṭä*, C (misprinted *agrāṣṭā)*, acc. f. *atāṣṭo*, N 52[13] (s. *kāṣ)*.

aggada, m., Skr. *agada*, drug, antidote, acc. *-dä*, N 102[3].

aggaṃjsa, faultless, nom. f. *-jsa*, M 142, 153, 155 (s. *ggaṃjsa)*.

agra, foremost, nom. *-rä*, M 301 (Av. *aγra*, or borrowed from Skr.).

agumāta, unheeding (?), gen. *-täye*, N 52[18], nom. pl. *-ta*, N 148[31] (s. *ggumāca)*.

agūnaa, n., a non-characteristic, nom. pl. *-nā*, V (s. *ggūnaa)*.

agūnaa, having no characteristics, undifferentiated, acc. *-nau*, N 94[22], gen. *aggūnai*, Hu. 32.

ah, to be, pres. 1 sg. *īme*, i. e. *īmä*, N 58[26], *mä*, N 169[1], 2 sg. *ī*, cf. e. g. *āstī*, 3 sg. *aśtä*, 16b 2, 27a 3, b 2, 34b 6, 35b 6, 83a 4 &c, *śtä*, 4a 3, 20b 3, 80b 6 &c, with negative *niśtä*, 20a 1, 35a 2 &c, 1 pl. *mä*, N 48[13, 14] &c, 2 pl. *sta*, N 48[15, 16] &c, 3 pl. *īndä*, 4a 1, 20b 1, 25b 6, 36a 2, 80b 1, 83a 2 &c, *īṃde*, D, *yīndä*, 35a 6, M 270, conj. 1 pl. *āmaṃ*, LF 88[21], opt. 3 sg. *īyä*, 36a 4, 5, 74a 4 &c, *ītä*, M 232, N 93[34], *ī*, V, D, S, perf. opt. 2 sg. *āyai*, V, 3 sg. *āya*, 13b 6, 27a 5, 32b 6 &c, inj. 1 sg. *(biṣṭ)ūṃ*, *(biṣṭ)ū*, N 114[15, 17]; *aśka*, it is that, perhaps, 77a 3, M 319, cf. *aśtä ko*, 27a 3 (Av. *ah)*.

āh 1, to obtain, pres. middle 3 pl. *ehāre*, N 93[24] (cf. *byāh)*.

āh 2, to sit, pres. middle 1 sg. *āhe*, S (doubtful), 3 sg. *āste*, 87b 1, M 280, 281 &c, 3 pl. *āre*, 85b 3, 5, 87b 2 &c, *ąre*, M 252 &c, past 1 sg. *āstä mä*, fem. *āsta mä*, N 48, 2 sg. *āstī*, N 48, 171[11], L, 3 sg. *āstä*, 7a 4, 13b 2, 62a 5, 80b 4, 85a 1, 87b 5, 119b 4 &c, fem. *āsta*, 1 pl. *āsta mä*, fem. *āste mä*, 2 pl. *āsta sta*, fem. *āste sta*, 3 pl. *āsta*, fem. *āste*, N 48, pres. part. nom. sg. *āṇadai*, V, acc. pl. *āṇaṃdā*, 25a 4, N 57[35], middle nom. sg. *āṇai*, N 145[27], *ona*, A, gen. *āṇiye*, M 151, *āṇä*, N 47[5], nom. pl. *āṇa*, 25a 4, M 98 &c, *āna*, N 58[1] &c, (Av. *āh)*.

āha, n., mouth, loc. *eha*, M 150 (cf. Av. *āh)*.

āhaa, n. (?), egg, loc. *-hya*, V (cf. Pashto *hā)*.

ahakṣaṇa, m., Skr. *akṣaṇa*, unseason, loc. pl. *-ṇvā*, A.

ahaṃbīsa, m., a non-collection, nom. *-sä*, V (s. *haṃbīsa)*.

ahaṃbusa m., thoughtlessness, instr. *-säna*, HD 4 (s. *haṃbus)*.

ahaṃkhīysa, unnumbered, acc. pl. *-ysä*, D (s. *haṃkhīysa)*.

ahaṃphiḍa, unwearied, alert, nom. *-ḍi*, N 57[30] (cf. *pharraa)*.

ahārdyai, unidentified, S.

aharīna, without residue, L 99[18], V (cf. *hära)*.

ahaṣprīya, not expanded, not blossoming, nom. pl. *-ya*, M 191 (s. *haṣpaljs)*.

ahivāys, Skr. *adhivās*, to consent, grant, past 2 sg. *-ysyai*, N 175[38].

āho, m., juice, nom. *āho*, M 114 (cf. Skr. *āsava*; uncertain).

ahu, miswritten for *uhu*, V.

ahumāra, not counted, several, instr. *-rna*, N 65[3], nom. pl. *-ru* (?), N 75[19], loc. pl. *-ṛo*, N 5[13], 66[28] (cf. *ṣumār)*.

āhuṃdo, unidentified, N 158[10].

ahutāṣṭa, not easily considered, nom. *-ṣṭä*, N 93[19] (s. *hutāṣṭa)*.

āhvainaa, sweet, desirable, acc. pl. *-nā*, M 249 (**āhvadanaka*, s. Bailey, p. 74).

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āhvarraa, sweet (?), translates Skr. *madhurāmla*, sweet and sour, nom. *-rrai*, N 76[2] (cf. *nihvarr)*.

ahvasta, not beaten, nom. pl. *-ta*, M 158 (s. *hvasta)*.

ahye, m., a not-man, nom. pl. *ahyandä*, 61a 4, *ahvaṃḍä*, D, instr. pl. *ahvaṃḍyau*, D (s. *hye)*.

aīyādva, m., Skr. *atītādhvan*, bygone time, L 99[2].

Ajātaśastra, m., Skr. *-śatru*, name of a man, nom. *-trä*, N 171[7].

ājaviṣa, m., Skr. *āśiviṣa*, a poisonous snake, nom. *-śi*, N 101[36]ff.

ajīṣ, Skr. *adhyeṣ*, to request, pres. 1 sg. *-ṣämä*, M 189.

ājum, to lead, to bring, pres. 3 pl. *-mīndä*, 80b 5, imper. 2 pl. *-mäta*, 82a 1, pres. part. nom. sg. *-mānai*, N 151[31].

ājumāka, m., a guide, N 154[31].

akakū, probably onomatopoetic, S.

akālamaraṇa, n., Skr., untimely death, gen. *-raṃ*, abl. pl. *-ṇyaujsa*, A.

akāra, m., Skr., the letter *a*, nom. *-rä*, Hu. 35.

Akāśagarbha, m., Skr., name of a Bodhisattva, nom. *-bhä*, B.

akhajaṃdaa, perhaps adapted from Skr. *akhidyat*, *-dai*, S.

akhūlänaṃ, uncertain and unidentified, S.

akṣara, n., Skr., a letter, nom. sg. *-rä*, L, instr. pl. *-ryaujsa*, V.

ākṣū, to begin, imper. 2 pl. *-kṣūta*, M 276, past 3 sg. *-kṣutte*, 80a 5, 6, 3 pl. *-kṣuttāndä*, 20a 5, 80a 6.

ākṣūba, m., Skr. *ākṣobha*, agitation, alarm, acc. pl. *-ba*, 36b 1.

Akṣubya, m., Skr. *Akṣobhya*, name of a Buddha, nom. *-byä*, B.

akuśala, Skr., inauspicious, evil, nom. pl. *-la*, D.

alakṣaṇa, n., Skr., a non-mark, nom. *-aṃnä*, V.

alavi, m., Skr. *aṭavi*, a forest, nom. pl. *-va*, M 116.

äläbye, perhaps miswritten for *ālaṃbye*, Skr. *ālambaye*, I cling to, V.

äljsa, silvery, nom. pl. n. *-jsä*, 84b 4 (cf. *äljsata)*.

äljsata, n., silver, acc. *-tu*, M 253, N 52[11] (Av. *ərəzata* and cf. Pers. *arzīz*, lead, tin).

äljseinaa, silvery, nom. pl. *-nā*, M 139, gen. pl. f. *ąjsiṃjāṃ* (read thus), S (s. *äljsa)*.

älsto, in the direction of, in, among, L, *āṣṭä*, N 101[37]; *cälsto*, where; *hälṣto*, *hāṣto*, thither; *kīnthälsto*, *kinthāṣṭä*, in the town; *gyastuvolsto*, among the gods; *uskyälsto*, *uskyāṣṭa*, up, L (cf. Av. *arəϑa* and Barth. i, 5).

ältc, to sing, pres. 3 pl. *äljsīndi*, M 266 (Skr. *arc)*.

alysānaa, princely, nom. m. *-nei*, N 42[31], voc. *-nā*, N 47[21], *eysāṃnā*, A, acc. *eysāṃnai*, A, nom. f. *alysāgya*, L, nom. pl. f. *alysāgye*, M 212 (*arzānaka*, but s. Bailey 69).

āmāca, m., Prakr. *āmacca*, minister, nom. pl. *-ca*, 83a 2, 84a 4, b 1, M 208, gen. pl. *-cānu*, 83a 3.

amāñanda, incomparable, acc. f. *-do*, N 52[13] (s. *mān* 2).

amanāva, Skr. *-pa*, not nice, nom. n. *-vu*, M 104.

ąmata, f., dwelling, nom. pl. *-te*, N 42[22] (s. *āh* 2).

Amätāya, m., Skr. *Amitāyuḥ*, name of a Buddha, nom. *-yä*, N 154[21], B *(Armä-)*, gen. *Ärmäyästä*, A.

amṛta, n., Skr., nectar, acc. *-tu*, M 186.

amṛtīnaa, consisting of nectar, nom. f. *-tīja*, 82b 1.

aña, other, different, V (Av. *ainya)*.

anābhogga, m., Skr. *-bhoga*, non-effort, instr. *ggäna*, C.

anāha, Skr. *-tha*, protectorless, helpless, gen. *-hye*, N 163[25], nom. pl. *-ha*, N 58[19].

Anāhapīṇḍia, m., Skr. *-thapiṇḍika*, name of a man, nom. *-ṇḍī*, M 208, V *(-nātha-)*.

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Añahidipabhūtti, name of a place, S.

Ānanda, m., Skr., name of a man, nom. *-di*, M 113, 312 &c, voc. *-nda*, M 315, 329, 332.

anaṃdīśāmata, f., not noticing, indifference, *-śāma-*, N 129[1] (perhaps miswritten for *araṃdīśśāmata*, but cf. Av. *ham-daēs*).

anaṃkhāṣṭa, untold, innumerable, L, acc. *-khiṣṭä*, *-khiṣṭa*, V, instr. *-ṣṭä*, 33a 2, nom. pl. *-ṣṭa*, 84b 3, 121a 4, *(-khi-)*, acc. pl. *-ṣṭa*, 13a 3, 36b 5, V *(-khi-)*, instr. pl. *-ṣṭyau*, N 66[36]; compar. (?) *-ṣṭyerä*, V (cf. Av. *ahaχšta* and s. *haṃkhīysa*).

anantanaria, n., adapted from Skr. *ānantarya* in the sense of 'causing endless hells', a deadly sin, L, acc. *-rī*, M 307, nom. pl. *anaṃttanarya*, V, acc. pl. *anaṃttanarya*, 36a 3, *-rya*, N 145[32], gen. pl. *-ryāṃ*, D.

anārra, guiltless, nom. *-rrä*, 79a 1, 2 (s. *ārra*).

anāspeta, helpless, despaired, nom. *-tä*, 24b 4 (s. *āspāta*).

ānata, protected, acc. *-tu*, N 69[8] (cf. Pashto *nmānjəl?*).

anātma, Skr., destitute of 'self', nom. pl. f. *-tme*, M 101.

anau, without, V *(*anakam*, cf. Av. *ana-)*.

anaulsa, free from desire, acc. *-su*, N 94[22] *(*anāvarsa*, from inchoat. of *var)*.

anaursa, m., absence of desire, nom. *-si*, Hu. 32 (s. *orsa*).

anauṣkāṃjsia, non-eternal, perishable, nom. *-ṣkājsī*, V, nom. pl. f. *-jsye*, M 271 (s. *auṣkāṃjsia*).

anavyaṃjanīnaa, containing the *anuvyañjanas* or secondary marks, nom. *-nai*, V.

aṃga, little, short, nom. acc. *-gi*, S, acc. pl. *haṃgi*, H 38[7], loc. pl. *-gvā*, S (Bailey 62 compares Pehl. *andak*, for which we should expect *aṃka*; explanation and translation uncertain).

aṃgga, m., Skr. *aṅga*, limb, part, nom. pl. *-gga*, C; *agaprattyaṃga*, limb for limb, V.

Aṃgäla, m., Skr. *Aṅgiras*, name of a man, nom. *-lä*, N 166[15].

aṃggäśāla, n. or f., Skr. *agni-*, fire-hall, acc. *-lu*, M 98.

aṃguṣṭa, f., finger, acc. *-ṭo*, 61a 1, acc. pl. *haṃguṣṭe*, N 120[18, 24]&c (Av. *angušta*).

aṃjali, m., Skr., hand-reverence, acc. *-lu*, N 107[35], *-lä*, N 57[17].

anicca, Prakr., perishable, nom. *-ci*, V, acc. *-ccu*, M 198, nom. pl. f. *-ce*, M 101.

anäjsaḍa, n., blame, blemish, nom. pl. *-ḍa*, M 238, acc. pl. *-dä*, M 318 (s. *nijsaḍa*).

anäjsaḍia, blamable, acc. pl. n. *-ḍya*, M 319 (s. *anäjsaḍa*).

anämäjsa, unwinking, instr. pl. *-jsyau*, N 42[29] (s. *nämäjs*).

anirākāra, Skr., without censure, nom. f. *-ra*, N 68[35].

Anittuṃga, name of a place, S.

anīya, incomprehensible (Leumann), nom. n. *-yu*, M 298 (uncertain).

anūḍa, Skr. *-ḍha*, unmarried, acc. f. *-ḍo*, M 123.

anujäta, according to Leumann: suppressed, nom. n. *-tä*, N 105[33] (s. *jī*).

ānuśaṃsa, m., Skr., advantage, nom. pl. *-sa*, D.

anuvart, Skr., to make to conform, past 2 sg. *-ttyai*, N 171[25].

anyattīrthia, m., Skr. *-tīrthika*, a heretic, nom. pl. *-thya*, 61a 3, gen. pl. *-thyānu*, 20b 6, 21b 2.

apaphanāmata, f., translates Skr. *atṛptadhanadoṣa*, dissatisfaction, greed, gen. *-nāṃme*, Suv. xxiv (uncertain).

apārāmata, f., Skr. *apāramitā*, not a highest virtue, nom. *-rāṃma*, V.

Aparimittāyujñānasuviniścitarāja, m., Skr., name of a Bodhisattva, nom. gen. *-jä*, A.

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Aparimittāyusūttra, n., Skr., name of a text, acc. & gen. *-tträ*, *-ttra*, A.

āphārana, n., defilement, gen. pl. *-nānä*, L 89[3] (s. *āphir*).

āphir, to be defiled, agitated, pres. middle 3 pl. *-rāre*, N 68[39], 75[34], past part. nom. *-phäḍä*, M 236, 325, N 76[3] (*-ḍe*).

apätāyāmata, s. *avätāyāmata*.

apramāṇa, n., Skr., a non-authority, *-nu yan*, to disregard, 13b 4, 16a 1, 35b 1 (*-nvī*), 4, M 307, 327 (*-nvī*).

ārāh, Skr. *ārādh*, to propitiate, to worship, past 1 sg. *-hätaimä*, N 154[27], past part. nom. pl. *-hya*, V.

arahanda, m., Skr. *arhant*, a saint, nom. with suffixed *ni*, *-ṃdūṃ*, N 165[43], gen. *-ṃdä*, V&c, nom. pl. *-da*, 33b 5 &c.

arahandoña, n., arhatship, nom. *-dauñä*, V, acc. *-ñu*, M 217.

arahaṃjñāṃ, n., Skr. *arhajjñāna*, arhat-insight, acc. *-jñāṃ*, V.

araṇa, Skr., uncertain meaning, nom. *-ṃṇä*, V, *-ṇāvyihāraa*, m., Skr. *-vihārin*, a hermit (?), nom. *-rai*, V.

ārañāna, adapted from Skr. *āraṇya*, living in the forest, nom. *-nä*, N 156[15].

araṃdīs, to view properly, to be indifferent, pres. middle 3 sg. *-śäte*, N 141[28] (cf. Av. *arəm* & *daēs*).

araṃdīśśāmata, f., indifference, nom. *-ta*, N 141[26] (s. *araṃdīs*).

ārautta, shaking, agitated, nom. f. *-tta*, 62a 4, nom. pl. *-tta*, N 102[5].

arāyi, f., Skr. *arāti*, disfavour, enmity, nom. *-yä*, N 151[29], acc. *-retu*, M 242, instr. *arena*, Suv. xxv (as if m. or n.), nom. pl. *-rete*, N 107[32].

ārda, Skr. *ārdra*, wet, acc. *-du*, N 93[39].

Argīña, m., name of a tribe, loc. pl. *-ñvā*, S.

Armätāya, s. *Amätāya*.

armūtana, f., Skr. *anumodanā*, rejoicing at, approval, L.

armūv, Skr. *anumud*, to approve, accept, pres. 1 sg. *-vämä*, L, past 1 sg. *-vätemä*, N 154[24].

armūvāmata, f., approval, instr. *-tejsa*, N 154[30] (s. *armūv*).

armūvāmatīnaa, consisting in approval, instr. pl. *-nyau*, N 154[24].

ārra 1, m., eagle, nom. *-rri*, S (cf. Old Norse *ǫrn*).

ārra 2, n., evil, guilt, nom. *-rru*, M 274, acc. *-rru*, M 328, nom. pl. *-rra*, L 88[34], *-rrä*, N 105[33]; *-gäḍä*, evildoer, M 52[33] (Sogd. *'rn*, cf. Skr. *ṛṇa*).

ārraa, guilty, sinful, acc. pl. *orrā* (?), N 123[33] (s. *ārra*, 2.).

arrāha, without damage or weakness, nom. pl. *-ha*, N 76[21] (cf. Av. *raš*).

arrīmajsa, unsoiled, instr. *-jsäna*, M 244, N 90[35] (s. *rrīma*).

arrīmajsī, m. or n., unsoiledness, acc. *-jsī*, N 66[37].

arrusta, not grown, LF 75[1] (s. *rrud*).

ārsta, grown, nom. pl. *-sta*, N 129[33] (**ārusta*, s. *rrud*).

artha, m., Skr., object, matter, meaning, nom. *-thi*, S, acc. *-thä*, V, with suffixed *ī*, *-thuī*, 34b 2, gen. *-thä*, N 153[15].

arūpin, Skr., formless, nom. pl. *-ṇä*, V.

ārūpyavātaa, Skr. *-dhātuka*, connected with the immaterial sphere, nom. *-tai*, M 320.

aruṇa, f., medicine, nom. *-ṇa*, 14b 1, *arṇa*, N 75[42], acc. pl. *-ṇe*, 14a 4 (perhaps **araiṣa*, cf. Skr. *ariṣṭa*, a distilled mixture).

ārūva, f., unidentified, perhaps 'refuge', N 58[20].

ārya, m., Skr., noble, priest, gen. pl. *-yānu*, M 308.

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āryapudgala, m., Skr., a saint, nom. *-lä*, M 320, V.

āryāṣṭāgamārgīnaa, connected with the noble eightfold path (Skr.), instr. *-nai*, V.

aśara, inauspicious, gen. pl. *-rā*, V (s. *śśira)*.

āśiria, m., Skr. *ācārya*, teacher, monk, L, nom. *-rī*, M 280, N 94[19] *(-śä)*, *-ṣirī*, V, D, acc. *-ṣirī*, V, voc. *-ṣirya*, V, nom. acc. pl. *-ṣirya*, V, D, instr. pl. *-ṣiryaujsa*, V; nom. f. *-rka*, D, nom. pl. *-ṣi*, V, gen. pl. *-śyānu*, M 310.

aśka, s. *ah*.

aśśa, m., a horse, nom. *-śśä*, M 41[6, 8], with suffixed *ī*, *-śśī*, M 145 (Av. *aspa)*.

aśśabāraa, m., a horseman, rider, nom. *-rai*, M 41[15] (Old Pers. *asabāra)*.

aśśauka, m., Skr. *aśoka*, name of a tree, nom. pl. *-ka*, M 120; name of a man, nom. *Aśaukä*, N 166[16], acc. *-ku*, M 93.

Aśvajit, m., Skr., name of a man, acc. *-ji*, N 171[12].

āṣaṇa, worthy deserving, instr. *-ṇna*, V (cf. Tokharian *āṣām)*.

āṣka, n., tear, acc. pl. *-ki*, *-ka*, V *(*asruka*, cf. Pers. *ašk)*.

aṣkaraunda, full of tears, instr. *-däna*, 20a 6 (cf. *āṣka)*.

aṣṣadda, f., Skr. *aśraddhā*, disbelief, nom. *-dda*, M 319 &c, acc. *-ddo*, M 329.

aṣṣaddīna, f., disbelieving, nom. *aṣadīna*, A

āṣṣeina, blue, acc. pl. n. *-ñi*, M 152 (Av. *aχšaēna)*.

āṣṣiṃgya, f., a blue-lotus pond, nom. pl. *-gye*, M 117, N 42[18] (s. *āṣṣeina)*.

aṣṭaśśaa, Skr. *aṣṭāṃśaka*, eight-edged, nom. pl. n. *-śśā*, M 152.

āṣṭä, s. *ālsto*.

āṣṭia, m., thumb, abl. *-ṭīna*, M 305 *(*aṃguṣṭika)*.

āsā, unidentified, V.

asaṃduṣṭa, Skr. *-tuṣṭa*, unsatisfied, nom. pl. *-ṭa*, N 131[10].

asaṃña, f., Skr. *-jñā*, a non-notion, nom. *-ña*, V.

asāra, Skr., sapless, without essence, nom. pl. *-ra*, V, nom. pl. f. *-re*, M 271.

asäda, Skr. *asiddha*, imperfect, evil, acc. *-du*, 14b 2, nom. pl. n. *-sida*, Suv. xxiv, acc. pl. *-da*, N 131[7], acc. pl. n. *asaidi*, N 58[26], gen. pl. *-sidāṃ*, Suv. xxiii.

āspar, to step, pres. 3 sg. *-pīḍä*, M 147 *(ā* & Av. *spar)*.

aspaśd, probably miswritten for *us-*, to drive away, pres. middle 3 sg. *-de*, V *(*uspazdayatai*, cf. Av. *pazdaya-)*.

āspāta, f., help, refuge, nom. *-ta*, 77a 2, 117a 1 (cf. Av. *spā)*.

asta, n., Skr., the setting of the sun, gen. *-tä*, M 187.

āstaa, n., bone, gen. *-tai*, N 141[16] (cf. Av. *ast-)*.

āstana, n., beginning, acc. *-nu*, M 287, instr. *-tanna*, *-taṃna*, beginning with, M 104, V, D *(ā* and cf. Av. *stana)*.

āta, come, base of past tense, 1 sg. *-tumä* 24b 5 (= *-tämä*, N 17[39]), 2 sg. *-tī*, N 169[7], 3 sg. *-tä*, 20a 4, 32a 2, (61a 2), 77a 1, 78b 5, 79a 2, 3, 87b 3 &c, fem. *-ta*, 78b 4, 3 pl. *-ta*, 82a 1 &c *(*āgata)*.

ātam, to wish, pres. middle 1 sg. *-tīme*, N 90[28], 3 sg. *āyīmäte*, N 156[10] *(*ākamaya)*.

ātama 1, n., wish, nom. pl. *-ma*, N 58[13] *(āvama)*, 94[5], acc. pl. *-mä*, 7a 3, gen. pl. *-māṃ*, D (s. *ātam)*.

ātama 2, n., Skr. *āgama*, m., Scripture, nom. pl. *-ma*, M 223, *-me*, B.

ātaṃdua, m., Skr. *āgantuka*, a new-comer, instr. pl. *-dvyau*, M 98.

atapia, cf. Pali *akappiya*, improper, impure, instr. *-pīna*, N 52[15].

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ātāśa, s. *āgāśa*.

atāṣṭa, s. *agāṣṭa*.

Aṭavī[sambhavā], f., Skr., name of a pond, *-vī*.. N 76[10].

atä, adv., over, beyond, as a preverb *tti*; *-bulysa*, too long, *-haryāsa*, too dark; *-mulysga*, too short, nom. f., M 154; *-pīrmo*, very highest, acc. f., 4b 4; *-śśätana*, too white, nom. f.; *-stauru*, too much, M 154 (Av. *aiti*).

ātīm, s. *ātam*.

atäraña, Skr. *akṛtajña*, ungrateful, nom. pl. f. *-ñe*, M 242.

atäraññ, n., ingratitude, nom. *-ñī*, N 126[13] (*-ta-*).

atīsaṃdaa, not returning, translates Skr. *avaivartika*, nom. *-dai*, 4a 1 (*a-īsandaa*, s. *īs*).

atīsandauña, irretrievable, *-sadauña-*, N 154[31].

ātmabhāva, m., Skr., existence, nom. *-vä*, V.

ātmabhāvīnaa, connected with existence, gen. *-nai*, V.

ātmasaṃña, f., Skr. *-ṃjñā*, idea of self, nom. *-ña*, V.

atsāṣṭa, uncomfortable, nom. *-ṭä*, N 108[1] (s. *tsāṣṭa*).

attaraṃdara, n., a non-body, nom. *-rä*, V (s. *ttarandara*).

attasī, f., Skr. *atasī*, flax, nom. *-sī*, N 52[16].

attrāṃṇa, Skr. *atrāṇa*, unprotected, nom. pl. *-ṇa*, N 58[16].

attruāsta, miswritten for *attrāsta*, unprotected, nom. pl. *-ta*, N 58[19] (s. *ttrāy*).

attuśīma, f., unemptiness, acc. *-ma*, L 99[2] (s. *ttuśśaa*).

atvaśta, f., famine, nom. *-śte*, A (uncertain, cf. Sogd. *'tδβẓ'mwrtk*).

au, s. *ā*.

audä, adv., up to, till, L 43[31], A, *odä*, N 77[6], L 93[2], *odi*, N 141[16] (cf. Old Pers. *āvā*).

augama, f., cf. Skr. *avagamaka*, a parable, comparison, nom. *ūvama*, 27b 6, acc. *ūvamu*, 27b 4, *ūtama*, 119a 2, *-mo*, M 41[13].

aurgga, orga, f., worship, L, V (**āvarkā*, cf. *tvar*).

aurgavīya, worthy of worship, nom. f. *-ya*, A (s. *aurgga*).

aurrta, unidentified, N 175[36].

aurya, unidentified, S.

auṣkāṃjsia, eternal, nom. *-ṣkaujsī*, V (s. *auṣku*).

auṣku, oṣku, always, L, *auṣku*, M 243, N 90[28], *oṣku*, 16b 1, 5, M 90, *oṣkä*, V (**āyuṣkam*).

auṣṣ, to be angry with, to hurt, pres. middle 3 sg. *auṣṭe*, 77a 3, *oṣṭe*, 77a 6 (**āvaχš*, cf. Dhātup. *vakṣ*, to be angry).

auysānatāt, f., impersonality, gen. *-netä*, N 153[17] (cf. *uysānaa*).

avachauda, according to Leumann 'illimited', nom. f. *-da*, N 120[1].

avadaṃja, f., unmaking, nom. *-ja*, N 68[40] (s. *padaṃgya*; uncertain, L translates 'punishment'; cf. Skr. *dam*).

avaivarttia, Skr. *-rtika*, irretrievable, gen. *-rttī*, N 52[25].

avajsama, n., disrespect, acc. pl. *-me*, 37a 3 (s. *pajsama*).

āvama, s. *ātama* 1.

avaman, Skr., to despise, opt. 2 pl. *-ñīru*, M 299.

avamāta, immeasurable, nom. *-tä*, C, nom. f. *-ta*, D, acc. *-ta*, V, acc. f. *-to*, N 52[13], instr. *-ta*, V, nom. pl. *-ta*, C, V, *-māva*, D, instr. pl. *-māyyau*, D, loc. pl. *-tuṷo*, N 93[25] (s. *pamāka*).

āvaraṇa, n., Skr., defiling element, nom. pl. *-ṇa*, D, acc. pl. *-ṇä*, V, gen. pl. *-ṇānu*, L 97[34].

avārautta, unattached, nom. *-ttä*, *-tta*, instr. *-tta*, V (s. *pārautta*).

avarrūṣka, without passions, nom. f. *-ṣka*, N 119[41], 120[1] (s. *parrūṣka*).

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avaśśa, Skr. *-śyam*, certainly, *-śśä*, C, *-śä*, N 141[25], with suffixed *ni*, *-śūṃ*, N 163[22].

avaśśärṣṭa, Skr. *avaśiṣṭa*, remaining, nom. pl. *-ṣṭa*, M 214, gen. or acc. pl. *-ṣṭā*, M 253; doubtful *-śirṣau*, D, probably = *avaśeṣa*.

avaṣṭandaa, not going away, lasting, acc. pl. *-dā*, M 313 (s. *pastā*).

avathīya, not turned away, nom. pl. *-ya*, M 322 (s. *pathaṃjs*).

avāya, m., Skr. *apāya*, ruin, misfortune, evil abode, gen. *-yi*, M 263, loc. *-yä*, 16b 2 &c, instr. pl. *-yyaujsa*, L 94[16], loc. pl. *-yuṵo*, M 306, *-yvā*, N 57[40].

āvāysaa, bringing, nom. *-ysai*, HD 3 (uncertain, cf. Av. *vaz*).

avaysānda, not known, nom. *-dä*, M 27[23], acc. pl. *-da*, M 273 (s. *paysānda*).

ayesta, s. *avuvasta*.

avidharma, m., Skr. *abhi-*, nom. *-mä*, B, acc. *mu*, M 225.

avīśä, m., Skr. *avīci*, name of a hell, acc. *-śä*, 78b 5, M 200.

aviṣīya, m., Skr. *abhiṣeka*, anointing, acc. with suffixed *ī*, *-yvī*, C; *-ṣṣīyaja*, produced by anointing, acc. *-ju*, L 95[34].

aväṣkälsta, formless, uncreated, nom. pl. *-ta*, N 93[35], Hu 35, *-ṣkasta*, V (s. *piṣkala*).

aviṣṣägy, Skr. *abhiṣic*, to anoint, past 3 sg. *-gyäte*, C.

avätāyāmata, f., not-speaking, silence, instr. *-yematejsa*, 85b 2, *apätāyāmejsa*, 85b 5 (s. *pätāyāmata*).

avätsara, f., Skr. *apsaras*, a nymph, nom. pl. *-re*, 7a 1, B.

āvuta, f., village, hamlet, nom. pl. *-te*, M 115, N 42[22], loc. pl. *-ṭo*, M 115, N 93[27], *-vuo*, N 75[29].

avuṵasta, fearless, nom. pl. *-ta*, M 118, *aṵesta*, N 57[43] (s. *puṵad*).

avyāsta, perhaps 'unremembered', 'ununderstood', V (s. *byāta*).

avyūha, m., Skr., non-display, nom. *-hä*, V.

avyūṣṭa, not heard, nom. *-ṭä*, M 27[23] (s. *pyūṣ*).

Ayabīri, name of a place, S.

āyatana, n., Skr., base of cognition, nom. pl. *-na*, N 111[10].

āyi, to be seen, pres. 3 sg. *-yäte*, 3 pl. *-yāre*, L, V (s. *di*).

āyīm, s. *ātam*.

āyīmāmata, f., wishing, nom. *-māṃma*, A (s. *ātam*).

āyina, n., looking-glass, instr. *-yärnna*, loc. *-ña*, L (Pers. *ādīna*).

āyinaa, m., Skr. *ādīnava*, evil consequence, gen. *-nai*, Suv. xxii.

ayiṣṭa, unwalled, loc. pl. *-ṣṭvā*, S (cf. Av. *daēz*, Bailey 78).

ayäṣṭhia, Skr. *adhiṣṭhita*, governed, gen. *-ṭhye*, L 95[36].

āysana, n., Skr. *āsana*, seat, gen. *-nä*, 62a 3, abl. *-ysaṃna*, 7a 1, 4, 13b 1, 20b 3, 84b 6 &c, nom. pl. *-na*, 25a 3, acc. pl. *-na*, 24b 5, 6, 25a 1, 2.

aysāta, not produced, unreal, nom. *-tä*, M 308 (s. *ysan*).

āysda, known, ascertained, remembered, *-tcera*, that should be ascertained, N 125[18], *-yan*, to ascertain, 21a 3, 85a 6, 117b 3, 121b 5 &c; with suffixed *ī*, *-dai*, V (Av. *azdā*).

āysdar, to honour, past part. nom. *-daḍä*, A, D (s. Bailey 77).

āysdarja, f., honour, worship, acc. with suffixed *ī*, *-daṃrjai*, A.

āysirūṇa, f. or n., furniture (Leumann), acc. pl. *-ṇe*, N 176[8].

āysäta, provided with, acc. pl. n. *-ta*, M 221 (cf. Av. *zaya*).

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aysmua, m. or n., mind, nom. *-mū*, 20a 3, 35b 2 &c, acc. *-mū*, 14a 3, 34a 5, 6, 79a 4, 119b 2 &c, instr. *-mūna*, 34b 3, 35b 3, 119a 4, b 1 &c, *-mūjsa* (?), A, gen. *-muvä*, 119b 2, *-muī*, M 272, 274, N 93[34], loc. *-mya*, 36b 2 &c, with suffixed *ī*, *-muyai*, N 119[40].

aysu, I, 14b 1, 2, 20a 2, 21a 2, 24a 3, 4, 5, b 1, 3, 25a 6, b 3, 4, 36b 2, 83a 5, b 1, 84b 2, 87b 5 &c, *-ysä*, *-ysa*, V, with suffixed *ū*, *-yso*, M 189 (Av. *azəm)*.

aysura, m., Skr. *asura*, an asura, nom. *-ri*, C, nom. pl. *-ra*, 61a 4, M 247, V, instr. pl. *-ryau*, D, gen. pl. *-rāṃ*, V.

b.

bad, s. *ban*.

baḍa, m., uncertain, perhaps: caretaker, officer, nom. *-ḍi*, S (**bartar* or Skr. *bhaṭa)*.

bāḍa, m., time, nom. *-ḍä*, C, acc. *-ḍu*, 7a 3, 16a 3, 18b 4, 20a 4, 61a 5, 80b 1, 83b 2, 84a 4, 121b 1, *-ḍa*, *-ḍä*, *-ḍi*, S, V, instr. *-ḍäna*, 121a 3 &c, *-ḍana*, V, loc. *beḍa*, L &c, *biḍa*, A, gen. pl. *-ḍānu*, 7b 5, *-ḍānä*, *-ḍāṃ*, V (cf. russ. *vremja)*.

Badra, s. *Bhadra*.

bāgaa, m., Skr. *bhāgaka*, share, acc. *-go*, 121a 4.

bāggara, f. or n., leaf, nom. pl. *-re*, M 119, instr. pl. *-garyau*, 82a 3 (cf. Av. *varəka)*.

Bāggīratha, m., Skr. *Bhagī-*, name of a man, nom. *-thi*, L.

bahoysana, m. or n., unidentified, Leumann: a place with many seats, perhaps: bazaar, nom. *-ni*, loc. *-ysña*, M 136.

baida, miswritten for *bendä*, D.

baj, to be destroyed, pres. middle 3 sg. *-jäte*, C, *-jätä*, 36b 4, 6, *-je*, N 68[37] (probably passive, cf. Skr. *bhañj?)*.

baj, unidentified, *kūsu pajsa bajīndi*, they play the drum, 121a 1.

bajad, unidentified, perhaps: to be dissolved, pres. 3 sg. *-jaitti*, V.

bajāṣṣa, m., sound, nom. *-ṣä*, 119b 2, A, *bijāṣä*, A, instr. *-ṣṣäna*, 83b 5, *-ṣna*, 121b 4, acc. pl. *-ṣṣa*, M 118, instr. pl. *-ṣyaujsa*, gen. pl. *-ṣā*, V.

bajau, to exhaust, past 3 pl. *-jottāndä*, C, past part. acc. *-jauttu*, 35a 1.

bajeṣṣ, to sound, L 71[27] (s. *bajāṣṣa)*.

bajsa, m., unidentified part of a horse, perhaps: back, acc. *-jsu*, M 149.

bājsa, n., unidentified, *-jsa*, *-jse*, S (cf. *bāljsa?)*.

baka, s. *bataka*.

Bākū, name of a place, S.

Bakula, m., Skr. name of a man, nom. *-kkulä*, N 166[9], acc. *-lu*, M 93.

bala, n., Skr., force, nom. pl. *-la*, C.

bāljsa, m., flame, acc. pl. *-jsa*, N 169[4] (cf. Skr. *bharga)*.

balonda, adapted from Skr. *balavant*, powerful, nom. *-di*, M 141 &c, *-lodä*, N 175[21], *-laundai*, N 145[30].

balysa, m., the exalted one, the Lord, in later texts *baysa*, *beysa*; *gyastānu gyasta balysa*, the god of gods, the Lord, designations of the Buddha, nom. *-ysä*, 20b 3, 107a 2, 117b 1, 119a 4, b 4, *gyastä balysä*, 4a 4, 16a 3, 25b 1, 4, 27a 4, b 3, 78b 2, 3, 80a 2, 85a 1, 117a 4, 119a 1, 5, b 1, *gyastä balysi*, 7a 3, b 3, 13b 2, 21a 2, 25b 4, 5, 27a 1, 32b 4, 35a 2, 79a 3, *gyastānu gyastä balysä*, 7a 4, b 6, 13b 4, 20b 5 *(gyastābu!)*, 21b 2, 5, 84b 2, 87b 1, 4, *gyastānu gyastä balysi*, 7a 5, 20a 5, 25b 2, 62a 4, 79b 2, 3, 84b 1, 85a 3, 5, 87b 6, with suffixed *ī*, *-ysī*, 14a 3, *gyastä balysī*, 14a 2, 5, 34b 6,

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79a 1, *gyastä gyastānu balysī*, 13b 5, voc. *gyasta balysa*, 7b 2, 13b 3, 14a 2, 3, 5, 16a 2, 21a 1, b 5, 24a 1, 3—6, b 3—5, 25a 6, 27a 4, b 1, 2, 34b 6, 35a 1, 78b 1, 79a 1, 3, b 3, 80a 2, 84a 6, 85a 2, 5, 87b 5, 107b 3, 117a 4, 121a 2, *gyastä balysi*, 27a 1, *gyastānu gyasta balysa*, 4a 3, 7a 2, 5, 21a 5, 25a 2, 78b 3, 87b 6, *gyastānu gyasta*, 62a 5, acc. *-ysu*, 117b 2, *gyastu balysu*, 61a 2, 3, *gyastānu gyastu balysu*, 7b 4, 13b 3, 79b 4, 85a 2, gen. *-ysi*, 7a 1, 16b 5, *-ysä*, 16b 2, *gyastä balysä*, 7a 1, 34a 5 *(-stä -ysi)*, 121b 4 *(-sti)*, *gyastānu gyastä balysä*, 4a 2, 20a 6, b 6, 21a 6, b 2, 62a 1, 84a 6, b 2, 5, 87b 3, 5, *g. g. balysi*, 7a 5, 16a 2, 20a 2, 3, 21a 1, 62a 5, 119b 4, *gyastānu gyastä*, 121a 5, instr. *gyastä balysina*, N 42[31] &c, nom. pl. *-ysa*, 83a 5, *gyasta balysa*, 24a 5, 25a 5, b 1, 3, 27b 5, 32a 1, 3, 34a 6, 85a 3, voc. pl. *gyastyau balysyau*, 25a 5, b 1, 32a 2, acc. pl. *gyasta balysa*, 4b 3, 24a 3, 4, b 3, 25a 3, 4, 6, 34a 6, 35a 4—6, b 1, *gyastānu g. b.*, 21a 3, 24a 1, instr. pl. *gyastyau ḇaysyaujsa*, V, gen. pl. *-ysānu*, 4a 5, 13a 4, b 6, 61a 1, *gyastānu balysānu*, 21a 3, 4, 25b 6, 27b 4, 32a 6 &c *(*barza*, cf. Av. *barəz* and s. *bulysa)*.

balysāna, in later texts *ḇaysāna*, belonging to the Lord, nom. f. *-na*, 25a 5, 6, 62a 4, 119a 3, acc. f. *-no*, 32b 6 (= *-na*, N 19[43]), gen. f. *-ñe*, N 93[8], *-ñi*, N 163[20], loc. *-ña*, 7b 1, 24b 4, 25b 2, 33a 4, 6, b 2, 5, 34a 1, 3, 5, acc. pl. f. *-ne*, 24a 3, 5, b 2, 3, 35b 6, acc. pl. n. *-na*, 16b 4, 36a 6, instr. pl. *-nyau*, 85a 4, loc. pl. *-nyo*, 24a 4, 6, 61a 6 &c (s. *balysa)*.

balysga, high, nom. f. *-ga*, M 145 *(*barzaka)*.

balysūña, in later texts *ḇaysūña*, belonging to exaltedness, nom. *-ñi*, M 191 &c, acc. *-ñu*, N 66[32], gen. f. *ḇaysūñe*, V, nom. pl. n. *ḇaysūṃña*, V, acc. pl. n. *-ña*, 25b 2; *-vūysaa*, m., an exaltedness-aspirer, a Bodhisattva, nom. *-ysai*, 7a 3, b 2, 13b 1, 16a 1, 20b 6, 21a 5, b 1, 61a 2, 62a 4, 84a 6, b 6, 85a 6, 87b 3, 121b 5 *(-ysei)* &c, voc. *-ysā*, 27a 1, acc. *-ysau*, 7a 6, 36a 6 &c, gen. *-ysai*, 25b 6, 34a 2, 79b 6, instr. *-ysaina*, V, nom. pl. *-ysā*, 36a 2, 117a 2, instr. pl. *-ysyaujsa* A (s. *balysa* and *vūysaa)*.

balysūñīnaa, the same, acc. f. *-[ñ]īgyo*, N 93[8].

balysūśtä, f., in younger texts *ḇaysūśtä*, exaltedness, bodhi, nom. *-śtä*, V, *-stä*, L 72[37], acc. *-śtu*, 7b 1, 3, 18b 1, 24a 1, 2, 25b 2, 4, 5, 32b 2, 83a 4, 5, 85a 3, 87b 4 &c, *-śtä*, *-śta*, V, D, gen. *-śte*, M 226, instr. *-śtejsa*, 4b 3, 36a 6, loc. *-śta*, 80a 1; with *ālsto*, *-śtāṣṭo*, N 50[21], *-śtāṣṭä*, D *(*barzavatti)*.

ban, to bind, pres. middle 3 sg. *-ñite*, M 41[21], act. 3 pl. *-ñīndi*, M 324, past 3 sg. *baste*, 83a 6, C, past part. nom. sg. *basti*, S, nom. pl. *basta*, 16b 1, pres. pass. 3 sg. *baitti*, N 127[9] ff., 3 pl. *baindi*, M 273 (Av. *band)*.

baña, before, near, towards, 21a 1, 80b 5, M 27[26], [28], 105, N 6[36], 105[32], 168[27], B (cf. Parachi *wanō)*.

bāna, n. (?), root, instr. *-nyaujsa*, 82a 3 (cf. Wakhi *waδün)*.

banda, m., Skr., imprisonment, loc. *-no*, 83a 6

banhya, *baṃhya*, m., a tree, L, nom. *-ṃhyä*, 80a 6, 84a 3, 85b 3, 5, acc. *-ṃhyu*, 80a 4, 84a 1, *-ṃhyä*, 80a 3, 83a 1, 85b 1, gen. *-ṃhyä*, 85b 1, N 171[18], nom. pl. *-nhya*, 20b 2, 80a 5 *(-ṃhya)*, 82a 2 &c, acc. pl. *-ṃhya*, 82a 2, 83b 6, abl. pl. *-ṃhyau*, 82a 4, gen. pl. *-ṃhyāṃ*, N 57[8] (cf. Av. *vanā)*.

Bapaṃni, name of a place, S.

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bar, to bear, carry, possess, reap; middle, to proceed, pres. 3 sg. *bīdä*, 16a 5, V, *bīḍe*, M 294, 3 pl. *-rīndä*, 16b 3, 77a 5, b 3 &c, middle 3 sg. *baḍe*, M 41[18], 150, N 50[33], *baḍḍe*, L 40[6], *buḍe*, N 76[43], 3 pl. *-rāre*, M 41[16], 200, opt. 3 pl. *-rāru*, M 41[14], past part. *būḍa*, S (Bailey 77), fut. part. pass. *bera*, 16a 1, N 152[4] (Av. *bar*).

bār, to rain, pres. 3 sg. *beḍä*, M 121 &c, 3 pl. *-rīndä*, N 69[10], caus. middle 3 pl. *berāre*, M 256 &c, 2nd caus. 3 sg. *berāñite*, M 151 &c, *-rāṃñä*, V 43a 3, pres. part. nom. sg. *-randi*, overflowing (Leumann), M 110 (Av. *vār*).

bara, m. (?), fruit, nom. *-ri*, S (uncertain, cf. Pehl. *bar* and s. Bailey 73).

bāra, m., rain, instr. *-räna*, 61a 6, nom. acc. pl. *-ra*, N 69[10], V 43a 3 (Av. *vār*).

bāraa, m., a rider, nom. pl. *-rā*, M 41[14] (**bāraka*, s. *bar*).

Baradvāja, m., Skr. *Bha-*, name of a man, acc. *-ju*, M 93, gen. *-ji*, M 104.

Bārāṇaysä, f., Skr. *-ṇasī*, Benares, nom. *-ysä*, M 130, gen. *-ysä*, M 161.

bārgya, riding, nom. *-gyi*, L 21[25] (uncertain, **bārakiya*, cf. *bāraa*).

barija, f., unidentified, instr. *-jejsa*, N 52[22].

bārmana, prison, instr. *-maṃna* (!), *-mañijsa*, loc. *-maña*, LKZ 194.

bārraa, m., artist, N 175[1] (**varnaka*).

baśdā, f., sin, nom. *-dā*, M 321, acc. *-do*, M 312ff., abl. *-dyejsa*, M 122 &c, nom. acc. pl. *-de*, M 333 &c (**bazdayakā*, cf. Av. *bazda*).

baśdainaa, sinful, nom. *-nei*, 14a 1, 2 (s. *baśdā*).

baṣṭarr, to spread, past part. nom. pl. *-rrda*, 62a 2 &c, acc. pl. *-rrda*, 24b 5, 6, 25a 1, 2, *-rda*, 24b 6 (**vistīṇ*, cf. Av. *star*).

baṣṭarra, m., covering, carpet, gen. *-rrä*, N 176[10] (s. *baṣṭarr*).

basaka, m., calf, child, L (**vatsaka*).

ḃasi, unidentified, S.

Bāsikātti, name of a town, S.

bata, small, insignificant, few, nom. *-ti*, N 81[20], *-ta*, V, nom. n. *-tu*, C, instr. *-täna*, 16b 3, nom. pl. *-ta*, N 93[42] (cf. Pehl. *vat*, bad, and s. Bailey 70).

bāta 1, m., wind, nom. *-tä*, M 148, instr. *bāna*, V (Av. *vāta*).

bāta 2, f., wind as one of the humours, instr. *betejsa*, L 140[22], N 75[43], where Leumann reads *betäna* (Av. *vātā*).

bataka, small, insignificant, neut. *-ku*, a little, 16b 4 &c (s. *bata*).

batärrāha, with little damage, nom. pl. *-ha*, N 76[27] (s. *bata* and cf. *arrāha*).

baudhāṃga, n., Skr. *bodhyaṅga*, a feature of enlightenment, instr. pl. *-dhaugyau*, N 58[4].

baudhi, f., Skr. *bodhi*, enlightenment, gen. *-dhi*, N 171[18].

baudhisatva, s. *bodhisatva*.

baura, m., snow, nom. sg. *-ra*, D (Av. *vafra*).

baute, probably miswritten for *butte*, V (s. *bud*).

bavana, n., Skr. *bhavana*, abode, loc. *-ña*, N 157[40].

bāy, to carry, to bring, pres. 3 pl. *-yīndä*, 80b 4 &c, past part. acc. *bāstu*, N 105[32], *bāstä*, L 93[8] (Av. *vādaya-*).

ḃāy, f., a ray, acc. *-yu*, M 305, nom. pl. *-yä*, 84b 3, 119b 5 &c (cf. Skr. *bhās*).

bays, to move, go, repair, pres. middle 3 pl. *-ysāre*, C (Av. *vaz*).

bāysa, n., garden, park, nom. *-ysä*, N 169[3], loc. *bāśa*, N 171[15] &c, nom. pl. *-ysa*, *-ysañä*, loc. pl. *-ysanuṇo*, *-ysanvo*, LKZ 188 (cf. Phl. *bāg*).

baysaṃj, s. *biysaṃj*.

bāysdiyāmata, f., attention, regard, instr. *-yemetājsa*, *-dyemätejsa*, N 126[1], 129[7].

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baysga, deep, nom. f. *-ga*, M 41[11], adv. *-gu*, very, much, M 115, 120 (cf. Av. *bązah*, Skr. *bahuka)*.

ḇe, s. *bäṭa*.

ḇeima, n., freight, cargo, acc. pl. *-mañä*, N 50[23] *(*vašman)*.

bendä, near, on, upon, 62a 1 &c, *-do*, N 169[8], *-da*, L 99[26], *bīdi*, V, *baida*, D, *binda*, *bida*, Suv. 27; with suffixed *ī*, *-dī*, M 41[21]; with *ālsto*, *bidāṣṭä*, A (cf. Sogd. *pnt*, Pashto *bānde)*.

ber, s. *bār*.

berūn, s. *brūn*.

beysān, s. *biysān*.

Bhadra, m., Skr., name of a man, nom. *-dṛ*, N 166[10], *-drä*, N 171[7], acc. *Badru*, M 94, gen. *Badṛ*, L 21[27].

bhadrakalpa, n., Skr., name of an age, gen. *-drraikalpä*, D.

bhadrakalpia, belonging to the bhadrakalpa, instr. pl. *badrakalpyau*, N 154[23].

bhadrakalpikāsūtra, n., Skr., a Buddhist text, nom. *-drraikalpyasūtträ*, D.

Bhaiṣajyasena, m., Skr., name of a Bodhisattva, nom. *-nä*, 78b 1, 2, 5 *(-ṣṣa-)*, 79a 2, b 1, 2, 80a 1, 84a 6, b 6, 85a 5, 6, 87b 3, 117b 3 *(bhei-)*, 121a 2, b 4, 5 *(bhei-)*, voc. *-na*, 78b 2 *(-ṣṣa-)*, 79a 2, 3, 4 *(-ṣṣa-)*, b 2, 3, 80a 1, 3, 84 b 2, 85a 4, 6, 87b 6, 117a 2, 121a 2, b 3 *(bhei-)*, 4, 5.

bhājanībhūta, Skr., become a receptacle, gen. *-tä*, A.

Bhaṣṣa, m., Skr. *Bāṣpa*, name of a man, acc. *-ṣṣä*, N 171[22].

bhāv, Skr., to contemplate, pres. middle 3 sg. *-ve*, L 94[18], opt. 3 sg. *-vī*, L 95[38], 97[32].

bhāva, m., Skr., existence, nom. *-vä*, V.

bhikṣusaṃga, s. *bilsaṃgga*.

bhrānti, f., Skr., illusion, nom. *-tä*, V.

Bhrīrttaṃnini, m., uncertain, name of a man, S.

bhūmi, s. *būmi*.

bhūtasaṃjñā, f., Skr., a notion of reality, nom. *-ttasaṃña*, V.

bich, adapted from Skr. *vicchād*, cf. Hindi *bichaunā*, to make one's bed, pres. middle 3 sg. *-che*, V.

bid, to split, to pierce, past part. acc. pl. *bästa*, 24b 2 (Skr. *bhid)*.

bida, s. *bendä*.

bidyān, to show, display, past 2 sg. *-ñai*, N 171[16] *(vi* and caus. of *di)*.

bihand, to smile, past 2 sg. *-haṃttai*, 27a 1, 3 sg. *-haṃtte*, 20b 5 (cf. *khanaa* and Sogd. *γnt)*.

Bihiraki, name of a place, P'ing-lo, S.

bihīyu, much, very, M 104 &c, *bihī*, V; comp. *-hīttara*, more, greater, nom. f. *-ra*, 82a 5 (cf. Av. *vahyah)*.

bihīys, to fall short, to decrease (?), pres. middle 3 sg. *-ysde*, M 113.

bijāṣa, s. *bajāṣṣa*.

bijev, to disturb, annihilate, pres. part. *-vaṃdai*, V (cf. Av. *višāvay?)*.

bijiṣṭa, made, appointed (?), nom. *-ṣṭi*, S (cf. Av. *vikaēš?)*.

bijū, to come to life, pres. middle 3 pl. *-jore*, N 105[38] *(vi-jū)*.

bīka, skilled, voc. *-ka*, N 176[21] *(*vaidaka)*.

bilsaha, uncertain, perhaps m., poison-hoof, the false hoof, nom. pl. (?) with suffixed *ī*, *-hai*, M 146 (cf. *bäṭa* and *saha)*.

bilsaṃgga, m., Skr. *bhikṣusaṃgha*, the order of monks, acc. *bisaṃgä*, V, gen. *-ggä*, M 220 &c, instr. *-ggäna*, M 280, *-sägäna*, V, loc. *-gya*, M 103 &c, *bhikṣusaṃgya*, M 228.

bīña, f., adapted from Skr. *vīṇā*, a lute, acc. *-ñu*, C.

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binam, to separate, to split, pres. middle 3 sg. *-mäte*, M 128 (Av. *vī-nam)*.

bīnāña, n., lute-playing, nom. *-ñi*, C, acc. *-ñu*, 83b 2 &c, instr. *-ñina*, M 231 (cf. *bīña)*.

bināśtä, f., hunger, nom. *-tä*, 37a 4.

binda, s. *bendä*.

binuṃdara, uncertain and unidentified, HD 5.

bīr, to throw, to strew, pres. middle 3 sg. *-re*, D, inj. 3 sg. *-räta*, N 50[21] (caus. of base *bar* or *var)*.

birāś, to explain, to propound, pres. middle 3 sg. *-śäte*, N 47[13], act. 3 pl. *-ṣīdi*, V, imper. 2 sg. *-śa*, N 109[31], opt. 3 sg. *-ṣīyä*, V, past 3 sg. *-raṣṭe*, L, V, fut. part. pass. *-ṣāṃñä*, V (caus. of *birays)*.

birāṣāṃmatīnaa, connected with propounding, acc. *-nai*, A (s. *birāś)*.

bärāśma, n., propounding, nom. *-ma*, N 93[34] (s. *birāś)*.

birays, to extend, pres. middle 3 sg. *-ysde*, M 195, 305, past 3 sg. *-ṣṭe*, V, *-ṣṭä*, L *(vi-raz)*.

birgga, m., wolf, N 78[31] (Av. *vəhrka)*.

biräṣ, to split, to rend, inj. 3 sg. *-räṭa*, caus. 3 pl. *-rätīndi*, past part. *birṣṭa*, LF 85 (*vi* and cf. Av. *raēš)*.

bärīys, to tremble, pres. middle 3 sg. *-ysde*, N 79[29], fut. part. pass. *-ysāña*, N 93[18] *(vi* and cf. Pashto *rēždēdəl)*.

bärūn, to shine, pres. middle 3 sg. *-ñite*, M 151 &c, 3 pl. *brūñäre*, M 222, *brrūñäri*, V, pres. part. *-ñaṃdei*, 117a 5 &c *(vi* and cf. Av. *raoχšna)*.

bärūna, *brūṃna*, m., shine, Suv. 18.

bärūñāmata, f., shine, splendour, nom. *brūṃ-ñāṃma*, Suv. 18.

biśā, m., tongue, speech, nom. acc. *-śā*, instr. *-śāna*, L *(*vizvāka*, cf. Av. *hizvā)*.

biśānīnaa, connected with the tongue, L, gen. *-nai*, N 119[38].

biśautta, probably adapted from Skr. *viśuddha*, cleaned, acc. *-ttu*, N 52[17].

biśśa, all, every, nom. *-śśä*, M 41[24], 143, *-śa*, V, nom. n. with suffixed *ni*, *biśūṃ*, N 175[22], acc. *-śśu*, 27a 3, 5, 32a 3, b 4, 5 &c, with suffixed *ī*, *biśvī*, 13a 4, acc. f. *-śśo*, 32b 6 &c, instr. *-śśäna*, M 41[23], gen. *-śye*, M 257, nom. pl. *-śśi*, 7b 1, 14b 3, 27b 1, 33a 4, 34a 3, 36a 5, 82a 3, *-śśä*, 4b 3—5, 7b 1, 25a 3, b 6, 27b 5, 33a 6, b 2, 5, 34a 1, 3, 6, 36b 4, 62a 2, 79a 6, 83a 6, 84a 5 &c, *bäśä*, 121b 3, 4 &c, acc. pl. *-śśi*, 24a 1, 79a 6 &c, *-śśä*, 4a 5, b 2, 14b 3, 25b 2, 4, 5, 32b 2, 34a 6, 87b 3 &c, *biśä*, 14b 3, 121b 5 &c, *biśe*, 121b 2 (n.), gen. pl. *-śśānu*, 7a 2, b 1, 25a 3, 33a 2, 5, b 3, 5, 34a 1, 2, 4, 61a 1, 107a 1 &c, *-śānu*, 4a 1, 121a 3 &c, abl. pl. *-śyau*, 14b 2, 121b 3 *(bä-)* &c, *biśyojsa*, M 270 &c, loc. pl. *-śvo*, 61a 6 &c; *biśśihastama*, best of all, L 98[35], S; *biśśäpīrmāttama*, highest of all, L 96[2], V, D; *biśpaḍā*, first of all, M 287, N 153[16], *biśpaḍāka*, M 59[13]; *biśarṣa*, the whole assembly, N 42[26] (Av. *vīspa)*.

biśśa, f., Skr. *veśyā*, a courtezan, nom. *-śśä*, N 102[15].

biśśūnia, of all kinds, nom. *-nī*, N 20[1], instr. *-nīna*, 33a 2 &c, acc. pl. *-nya*, *-niya*, M 118, 197 &c (s. *biśśa)*.

biṣṭa, m., a pupil, nom. with inj. 1 sg. of *ah*, *-ṭūṃ*, *-ṭū*, N 114[15, 17], nom. pl. *-ṣṭi*, N 166[2], 176[1], instr. pl. *-ṣṭyau*, M 95, N 114[13] (s. *bis)*.

bis, to enter, to come to, pres. 3 sg. *-śtä*, M 110, *-śta*, V, past 1 sg. *bäṣṭumä*, 83a 6, 3 pl. *bäṣṭa*, 82b 2 (Av. *vaēs)*.

bisa, f., house, dwelling, abl. *-śśäjsa*, M 323, loc. *-śśa*, 77b 6 &c, nom. pl. *-se*, M 115 &c,

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acc. pl. *-se*, M 228, instr. pl. *-syau*, L 51[22], loc. pl. *-svā*, S (cf. Av. *viš*).

bīsa, m., servant, nom. pl. *-sa*, N 113[10] (Av. *vaēsa*).

bisaa, containing houses, belonging to the houses, nom. f. *-sā*, S, nom. acc. pl. *-sā*, A, nom. pl. f. *-se*, S; *bisai jsārä*, the settlement crop, H 37[4] (s. *bisa*).

bīsauña, n., menial work, nom. *-ñä*, N 131[20] (s. *bīsa*).

bäsīvärāṣṣaa, translates Skr. *kulaputra*, a son of a noble family, with the f. *-ṣṣaiñä*, a high-born maiden, nom. *-vrrāṣṣai* &c, V, D, voc. *-värāṣṣā*, 32a 4, b 5, 36b 6, *-vrrāṣṣā*, 21a 2, 25a 5, b 4, 27a 1, 32a 1 &c, gen. *värāṣṣai*, 13a 1 &c, nom. pl. *-vrrāṣā*, V, voc. pl. *-virāṣyau*, N 158[25], [29], nom. f. *-vrrāṣaiñä*, V, *-värāṣṣaiña*, D, gen. f. *-värāṣṣeiñe*, 13a 1, *-vrrāṣaiñä*, V, nom. pl. f. *-vrrāṣaiñä*, V.

bäsīvärāṣṣaina, pertaining to a noble youth, nom. pl. n. *-nä*, N 109[28].

bistä, twenty, L, HD 8, 10 (Av. *vīsaiti*).

bisvāra, m., relative, kinsfolk, instr. pl. *-ryaujsa*, N 163[25], 164[11] *(bu-)* (cf. *bisa*).

bäṭa, n., poison, nom. with suffixed *ī*, *ḅetī*, D, acc. *-ṭu*, N 168[34], instr. *ḅä[täna]*, N 168[33], gen. *ḅe*, N 101[38] (Av. *viša*).

bätamä, f., puzzle, flurry (?), nom. *-mä*, 82b 1, *byaṃmä*, N 158[37], acc. *-mo*, M 312, acc. pl. *-me*, 7b 4.

bätanda, flurried (?), nom. *-dä*, N 152[2], nom. pl. f. *-dä*, M 241.

bätandī, n., flurry (?), instr. *-dīna*, N 152[3].

bätava, f., lightning, nom. *-va*, M 271, also *bätäva*, *bäteva*, M 56[38] *(*vitapä)*.

bitcūśś, to adorn, pres. 2 sg. *-śśä*, N 66[34].

bäya, f., realm, abode (?), nom. pl. *-ye*, C.

biyana, m., adapted from Skr. *vighna*, hindrance, nom. *-nä*, L, acc. *-nu*, M 309, *byanu*, 36a 6, M 333, nom. pl. *byaṃna*, L.

biysaṃj, to grasp, pres. middle 1 sg. *biysaṃji*, S, 3 pl. *-järe*, A, fut. part. pass. *-jäṃñä*, *baysaṃjäṃñä*, V.

biysän, to wake up, to come to insight, pres. 3 sg. *beysedye*, i. e. probably *biysendä*, V, middle 3 sg. *bäysände*, N 94[10], past 2 sg. *-ndī*, 117a 4, past part. *-nda*, N 57[12], 83[1], 94[10], V, caus. 1 sg. *-ysäṃttime*, i. e. probably *-ysañīmä*, Suv. 31 *(vi* and *ysän)*.

biysänämata, f., awaking, realizing, instr. *-ysäṃnäṃmejsa*, Suv. 31.

biysīs, to find pleasure in, to rejoice at, pres. 3 sg. *-śtä*, N 127[3] *(vi* and inchoat. of *ysūṣ)*.

bīysma, n., bile, LKZ 200.

bodhisattva, m., Skr., a Bodhisattva, nom. *-tvä*, 14a 2, 3, 5, 18a 2, 27a 4, b 1, 34b 6, 78b 1, 2, 79a 1, 2, b 1, 2, 80a 2, 85a 5, 117b 3, 121a 2 &c , nom. pl. *-tva*, 34a 3, 87b 2 &c, gen. pl. *-tvänu*, 117a 2; *baudhisatva-*, V, D, S; *-carya*, f., the career of a Bodhisattva, acc. *-yo*, N 154[23].

brāh, to prepare, to make ready, opt. 3 sg. *-hä*, M 115 *(vi* and cf. Av. *rād)*.

Brahmä, m., the god Brahmā, nom. *-hmäni*, M 194 &c, acc. *-hmänu*, M 185, *-hmu*, C, gen. *hmäni*, M 164 &c, instr. *-hmäṃnä*, D., acc. pl. *-hma*, C (r. *brahma cerä)*.

brahmalova, m., Skr. *-loka*, the brahma-world, loc. *-vä*, M 216.

brahmasvara, m., Skr., the voice of Brahmā, gen. *-rä*, D.

Brahmāvatī, f., Skr., name of a woman, nom. *-ta*, M 164.

brrām, to wail, to cry, past 1 sg. *brraundaimä*, 24a 6, pres. part. nom. acc. pl. *brremandä*,

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20a 6, 24b 1, inf. *brremä*, 20a 5 (Av. *bram*, as to the meaning cf. Māzänd. *barm*).

brraṃmana, m., Skr. *brāhmaṇa*, a brahman, nom. sg. *-nä*, *-ni*, M 164, 206, nom. acc. pl. *-na*, 61a 3 &c, gen. pl. *-nānu*, M 197.

brāska, m., a question, acc. pl. *-ka*, 117a 4 (s. *puls*)

brātar, m., a brother, gen. *-ri*, M 295, instr. pl. *-ryaujsa*, M 163[24] (Av. *brātar*).

brre, m., growth, time of growth, S (according to Bailey 73 **abirauδa*).

bṛhaña, f. (?), back, or, mane, nom. *-ña*, M 145 (Bailey 60[1]).

brria, dear, nom. *brrī*, N 120[16], gen. *bre*, N 163[20] (Av. *frya*).

briṃja, f., perhaps adapted from Skr. *bhṛṅga*, a bee, nom. pl. *-je*, M 116.

brintha, f., wind, nom. pl. *-thi*, M 325 (cf. Skr. *prāṇiti* and ἄνεμος?).

brīra, f., some limb of a horse, nom. *-ra*, M 146.

brrītā, f., love, attachment, nom. *brrīyā*, L, acc. *brīyo*, *brīyau*, M 171, N 151[29], 152[1], instr. *brīyai*, *brīyaijsa*, B, D, *brīyä*, A, gen. *-täye*, M 200, *brīye*, M 201, L 95[3], loc. *brīya*, V, abl. pl. *-tyau*, N 131[43] (s. *brria*).

brrītīnaa, consisting in love, in attachment, nom. *brrīvīnai*, S, nom. f. *brītaiṃja*, L, acc. *-nau*, M 269, loc. *-tīgya*, L 101[10], acc. pl. *-nā*, N 145[29] (s. *brrītā*).

briyūna, lovely, nom.-*nä*, 119b 3 &c, nom. f. *-na*, M 167, adv. *-nu*, M 147 &c (cf. *brria*).

brorcu, unidentified, according to Leumann: limit, N 175[29].

bruī, early, M 150, *brrī*, S, *brrūbi* (?), V; *-haḍā*, in the early morning, L 98[37], V (cf. Av. *paouruya*).

bruṃbäta, m. (?), a hedge (?), nom. *-te*, M 163, loc. *-betä*, N 109[27].

brūn, s. *bärūn*.

bū, to say, pres. 3 sg. *-tä*, 4a 3 (probably miswritten for *hvate*).

ḅū, n., fragrance, incense, nom. *ḅū*, LKZ 185, acc. *ḅū*, 77a 5, instr. *ḅūṇa*, M 231, *ḅūna*, V, D, gen. *buyi*, LKZ 185, nom. acc. pl. *bṵyañi*, N 93[33] (cf. Av. *baoδa*).

bud, to perceive, understand, pres. middle 1 sg. *bve*, 25b 3 &c, 2 sg. *bva* 83b 6, *buva*, C, 3 sg. *butte*, 14b 1, 77b 6, 119a 4 &c, 3 pl. *buvāre*, 7b 1 &c, *bvāre*, 7b 3 &c, conj. 1 sg. *buvāne*, 83a 5, 1 pl. *bvāmane*, N 166[3], 3 pl. *bvānde*, C &c, opt. 2 pl. *buvīri*, M 317, inj. 3 sg. *butta*, M 27[24], N 50[30], past 1 sg. *bustumä* 84a 1 &c, 2 sg. *bustī*, 20b 4 &c, 3 sg. *bustä*, 25b 2, 4, 5, 33a 6, b 2, 4, 84b 4, 3 pl. *busta*, 24a 1, 2, 32b 2, 84a 5, b 1, 85a 3, 121b 2 &c, past part. instr. f. *buśte*, N 52[11], fut. part. pass. *bvāña*, N 158[35], V (Av. *baod*).

būd, to smell, pres. middle 3 sg. *būtte*, 3 pl. *buvāre*, L (Av. *baod*).

buḍara, greater, more, B, C, V, adv. *-ru*, 14a 2, 32a 6 (s. *buro*).

buddhakṣetra, n., Skr., a Buddha-sphere, acc. pl. *-ttrā*, M 169, cf. V.

Buddhapiṭaa, n., Skr. *-ṭaka*, a part of the Canon, gen. *-ṭai*, D.

Buddhavalätsaisūtra, n., Skr. *-āvataṃsaka-*, a sūtra, B.

buhumāna, m., Skr. *bahu-*, esteem, nom. *-nä*, V.

buhurs, to find pleasure in, pres. 3 sg. *-śtä*, N 127[3] (*vi* and inch. of base in *nihvarr*).

buljs, to extoll, pres. 1 sg. *-jīmä*, L (Av. *bərəʃay*).

buljsā, f., excellence, praise, nom. *-jsā*, *ḅujsā*, *bujsā*, L 92[38]ff., nom. acc. pl. *-jse*, 27b 5, 36a 5 &c, gen. pl. *ḅujsāṃ*, V; *-jsera*, worthy of praise, nom. pl. f. *-rä*, M 210 (s. *buljs* and *tcera*).

Buluṃni, Nepalese, S (cf. Tib. *bal*).

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bulysa, long, nom. f. *-ysa*, M 146, 159, acc. n. *-ysu*, M 317 (Av. *bərəza)*.

bulysīñi, f., length, nom. or instr. *-ñi*, M 134 (s. *bulysa)*.

būmi, f., Skr. *bhūmi*, earth, ground, stage, acc. *-mu*, 84b 1 *(bhū-)*, 121a 1, gen. *bhūme*, 79b 6, nom. acc. pl. *bhūmä*, 84a 6 &c, loc. pl. *bhūmvo*, 84b 4.

buna, m., bottom, acc. *-nu*, M 41[11] (Av. *buna)*.

buṇua, m., the nose (?) of a horse, acc. *-ṇū*, M 149 (s. *būd)*.

buro, a particle of quantity and limitation, *bakäburä*, a short time, V; *ceb.*, as many as, 33a 6; *cib.*, the same, V; *cub.*, as much as, so many as, 33a 6, b 2, 4, 34a 1, 3, 5 &c, with affixed *ī*, *-rai*, D; *kaburi*, some, several, S; *kub.*, so much as, as long as, 14b 2, 21a 3 &c; *kuṣṭäburä*, wherever, V; *kyeb.*, as many as, 33a 3, 83a 6 &c; *mulśab.*, quickly, 82a 1 *(muśa-)* &c; *odib.*, so far as, N 141[16], D *(audä... bure)*; *ttederä buro*, so far, 32a 2; *ttūburä*, so much; *varaburä*, so far, V (cf. Sogd. *č'βr*, *w'βr)*.

buśś, to emit fragrance, pres. middle 3 pl. *-śśāre*, M 119 (denom. of *buśśa)*.

buśśa, n., odour. fragrance, nom. acc. pl. *-śśä*, *-śśañä*, instr. pl. *-śśañyau*, *-śañyau*, LKZ 185 (s. *būd)*.

buśśajsa, fragrant, nom. f. *būśajsa*, S (s. *buśśa)*.

buśśānaa, fragrant, nom. *-nai*, *-nei*, M 117, 126, with metrical lengthening *buśānätai*, 117b 5 (s. *buśś)*.

busa, f., odour, fragrance, nom. *-sä*, *-ssä*, instr. *-śśä*, *-śśäjsa*, LKZ 185 *(*butsā*, s. *būd)*.

busvāra, s. *bisvāra*.

būta, n., Skr. *bhūta*, a being, nom. pl. *-ta*, L 140[23], *-tä*, N 109[27], gen. pl. *buvāṃ*, N 58[13].

buvan, to decay, to destroy, pres. 3 sg. *-vīndi*, M 310, 315, 3 pl. *bvanīndi*, M 331, past 3 sg. f. *bvatätä*, M 310, 3 pl. *buvatāndi*, *bvatāndi*, M 310, 328, caus. pres. 3 pl. *bvāñīndä*, N 68[38] *(vi* and Av. *ban)*.

buysu, to pour over, to extinguish, middle: to be extinguished, imper. *-yso*, N 169[5], conj. middle 3 sg. *-ysvāve*, N 58[16], past 2 sg. *-ysvai*, N 169[4], inf. *-ysai*, 79b 1 (cf. Sogd. *'βz'w*, Skr. *hu)*.

bvad, to sit up, to mount, pres. 3 sg. *bvaittä*, B, *bvaittä*, M 150, past 3 sg. *bvastä*, N 76[14] *(*abiṣad* or **abipad)*.

bvāka, realizing, knowing, nom. *-ki*, N 111[14], S (s. *bud)*.

bvāmata, f., understanding, knowledge, nom. *-ta*, 79b 5 *(-tä)*, 119a 3 &c, *bvāma*, V, acc. *-ta*, N 119[38], *-ma*, L 95[40], instr. *-tejsa*, L, *bvemäte*, N 52[22], *bvāṃme*, S, gen. *bvemäte*, *bvemate*, N 119[36, 40], *bvāṃme*, Suv. xxiii (s. *bud)*.

bvāmatīnaa, connected with understanding, acc. f. *-tīgyo*, N 94[18], instr. *-nai*, L 95[36] (s. *bvāmata)*.

bvāṃmaya, understanding, nom. *-yi*, S, *bvaumai*, A (s. *bvāmata)*.

Bvāyūṃśāṃsī, name of a place, S.

byāh, to be obtainable, to be found, pres. middle 3 pl. *byaure*, M 102, 116 *(byori)*, 148, caus. middle 3 sg. *byehäte*, 13a 2, 16b 4, *byeväte*, N 153[15], *byehe*, L 93[18] &c, *byehä*, *byehi*, N 120[5] ff., V, act. 3 pl. *byehīndä*, 4b 5 *(-hīdä)*, 13a 3, 119b 2, 121a 3 &c, conj. 1 pl. *byehāmane*, M 336, opt. 3 sg. *byehītä*, M 99, past 1 sg. *byodemä*, M 284, 2 sg. *byaudai*, 32a 1 &c, 3 sg. *byaude*, 84a 6 &c, 1 pl. *byaudāndämä*, 119a 5, 3 pl. *byaudāndä*, 84a 5, b 1 &c, *byodāndi*, M 222, past part. nom. pl. f. *byaude*, M 100 (cf. Pers. *yāftan*, Osset. *yāfiṇ)*.

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byana, s. *biyana*.

byāṃja, f., section, part, gen. *-je*, L 99[16], loc. *-jja* (!), L 98[37], nom. pl. *byāji*, S, (**vidānacī*, cf. Skr. *viday?*).

byāṃnaya, witness (?), nom. pl. *-ya*, H 37[11], 40[15], abbreviated *bye*, H 40[16, 17] (**vidānaka*, cf. Av. *vaēd*).

byās, to step, to walk, past 2 sg. *-ṣṭai*, N 171[12], 3 sg. *byaṣṭe*, S (*vi* and inch. of *yā?*).

byāta, f. (?), recollection, nom. *-ta*, 16b 2, V, with *yan*, to recollect, 7b 5, 14b 2, 3, 16b 3, 117a 3 &c (cf. Sogd. *'βy't*).

byātaraa, recollecting, mindful, nom. pl. *-rā*, M 277 (s. *byāta*).

byātarja, f., recollection, nom. *byāvarja*, N 153[6] (s. *byātaraa*).

byatc, to melt, pres. 3 sg. *byaiśtä*, D (*vi* and cf. Av. *tač*).

byehānaa, obtaining, nom. *-nai*, L 98[20] (s. *byāh*).

byehāṣca, f., obtainment, gen. *-ce*, N 154[29].

byūh, probably adapted from Skr. *vyūh*, to reason, to reflect, pres. middle 3 sg. *-häte*, N 119[37], *-he*, N 119[41], past 1 sg. *byūttaimä* (?), C, inf. *-hä*, V.

byūṃgga, m., slander, acc. pl. *-gga*, N 128[20] (connexion with Sogd. *βywnky'*, prophecy, probably unlikely).

byūṃjāmata, f., slandering, abl. *-tejsa*, 13a 6, N 126[3] (?).

byūṃna, m., table (Leumann), nom. *-nä*, N 176[10].

byūs, to shine forth, to dawn, pres. 3 sg. *byūśtä*, M 197, V, past part. gen. *-ṣṭeye*, V, *-ṣṭi*, N 57[13] (cf. Av. *vī-vah*).

c.

Cāḍipyaina, m., name of a man, nom. *-nä*, A.

caida, adapted from Skr. *cintita*, thought, gen. *-dye*, Suv. xxii.

caitya, n., Skr., a sanctuary, gen. *caittyä*, *cittyä*, *cittye*, A, V, acc. pl. *cīya*, 36a 6.

cakra, n., Skr., a wheel, nom. *-krä*, M 143, acc. *-kru*, M 190 &c, gen. *-krä*, M 157, instr. pl. *-kryaujsa*, N 120[13].

cakravartin, m., Skr., an emperor, nom. *-krravarttä*, 27a 2 &c, gen. *-krravartti*, C &c, nom. pl. *-krravartte*, 33a 1 (= *-kravartta*, N 19[45]), gen. pl. *-krravarttānu*, 33a 2.

Cakrravālagari, m., Skr. *-kravālagiri*, a mythical mountain, nom. *-ri*, N 158[5].

cālsto, where, M 263, L (s. *ce* and *ālsto*).

Camba, f., Skr. *Campā*, name of a town, nom. *-ba* M 131f.

caṃbaa, n., Skr. *campaka*, a certain flower, nom. pl. *-bā*, M 120.

caṃbaka, m., Skr. *-mpaka*, name of a treasure, nom. *-kä*, M 161.

canda, as much, nom. acc. pl. n. *caṃdä*, V, with suffixed *ī*, *caṃdī*, V (Av. *čvant*).

candana, m. or n., Skr., sandal, acc. *-nu*, N 93[33], gen. *-nä*, 61a 6; name of a treasure, nom. *-ni*, M 207.

candāvana, m., Skr. *cintāmaṇi*, a magic gem, nom. *-nä*, M 151.

Candrāvatīkṣetra, m., Skr., name of a Buddha, nom. *-drrāvatäkṣetrrä*, 87b 1, 4, gen. *-drrāvatäkṣeträ*, 87b 3.

Caṃmaiḍi Baḍaiki, name of a town, S.

Cāṃttūttū, name of a man, S.

car, Skr., to wander, to practise, pres. 3 sg. *ciḍä*, A, pres. middle 3 sg. *-räte*, N 24[36], 120[3] (*-tä*), past 1 sg. *-rätemä*, N 154[23], 3 sg. *-räte*, B, N 80[39], fut. part. pass. nom. pl. f. *-rāñe*, N 24[35].

Caraihi, name of a place, S.

carya, f., Skr. *-ryā*, career, gen. *-ye*, V.

cātādīvya, f., Skr. *-turdvīpikā*, a four-continent, acc. *-yo*, N 42[20].

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cātäśśāla, Skr. *-tuḥśāla*, containing four halls, acc. *-lu*, M 98.

Cāttuṃga, name of a place, S.

cātuṣpataa, Skr. *-padaka*, consisting of four pādas, acc. f. *-to*, N 21[32].

cav, Skr. *cyu*, to move from an existence, pres. 3 pl. *-vīndä*, M 306, past 2 sg. *-vyai*, N 171[10].

çāya-nirmäta, created through magic (?), acc. n. *-tu*, M 170, 272 (cf. Av. *kaēš?*).

cchaiśa, misread for *klaiśa*, V.

ce, *kye*, who, which, what, L, nom. *ce*, 4a 2, 27b 2, 32b 1, 33b 2, 34b 2, 3, 35a 1, 2, 5, 6, b 4, 36a 3, 77a 1 &c, *ci*, M 97 &c, *kye*, 13b 3, 6, 14a 2, 16a 4, 18a 1, 25b 2, 4, 27a 5, 32a 3, b 2, 3, 5, 6, 33a 2, 5, b 1, 4, 6, 34a 2, 4, b 1, 5, 6, 35b 3, 36a 6, 80a 3, 83a 1, 84a 1, 87a 3, 117b 2 &c, with suffixed *ī*, *cai*, M 326, *kyai*, 32b 4, with suffixed *ū*, *cau*, M 275, S, *co*, L, *kyau*, when, that, 21a 1, L, acc. *ci*, 107a 4, with suffixed *ni*, *ceṃ*, H 37[3], gen. *ce*, 80a 6 &c, *ci*, M 171 &c, *kye*, 7a 5, 27a 1, 2 &c, *kyi*, 7b 2, nom. pl. *ce*, 4a 5, b 5, 35a 3, 36a 2, 85a 3 &c, *cä*, 35a 6, *ci*, 107b 4 &c, *kye*, 13a 2, 16a 1, 5, 18a 4, 24a 1, b 1, 25a 4, 35a 3, 117b 3, 119b 2, 121a 4, 5, with suffixed *ī*, *cai*, 27b 6 &c, *kyai*, 18a 5; *ce käḍäna*, why 79a 2, 84a 6, 85a 2; *ce prracai*, why 84b 1; *cibure*, *kyeburo*, s. *buro*; *cijä*, whoever, L (**kahya*).

cedāṃmata, f., adapted from Skr. *cintā*, thinking, nom. *-ṃma*, V.

cerä, *kyerä*, such as, as, how, with nom. sg. *cerä*, 4a 5, 13b 3, with nom. pl. *kyerä*, 7a 6, 36a 2, with nom. pl. n. *cerä*, 33a 1, 2, *kyerä*, 83a 1, *kyere*, 27b 4, with suffixed *ī*, *kyerī*, 32b 5, with adj. how much, how, *ceri*, M 41[11], *kyerä*, *kyeri*, M 41[23, 25], with suffixed *vā*, *cirvā*, N 165[43] (s. *ce*).

chā, m. (?), a measure of length, loc. (?) *chāya*, S, acc. pl. *chā*, M 143, S &c, gen. pl. *chāṃ*, S (**tsvāka*, s. *tsu?*).

chai, misread for *ṇä*, C, s. *näṭa*.

chidra, n., Skr., blemish, acc. pl. *chädrra*, M 319.

chīyā, provision, arrangement (?), H 37[1].

ci, *cä*, s. *ce*.

çi, unidentified, S.

cī, if, when, 107b 2 &c, *-jä*, D, *-tä*, 14b 3, 35a 6, b 1, 5 &c, *-yä*, 24b 5, 35b 2, 84a 5 &c, with suffixed *ī*, *-tī*, 14b 1 (cf. Skr. *ced*).

cilaa, n., Skr. *celaka*, a robe, acc. *-lo*, M 329.

cind, Skr. *cint*, to think, past 1 sg. *cidyai īme*, Suv. xxii.

ciṃdana, n., Skr. *cintana*, thinking, acc. *-nu*, N 158[3].

cindika, as much as, nom. with suffixed *ī*, *-kī*, N 156[17], *-ku*, as far as, M 318 (cf. *canda*).

ciṃgga, unidentified, C.

Ciṃkiśāṃśī, name of a place, S.

cira, *kyära*, some kind of, some, nom. *-rä*, 85b 3, 5, acc. *-ru*, 7a 3, *-rä*, 7a 5, nom. pl. *-ra*, 62a 1, 83b 3, 4, *kyära*, 82a 4, acc. pl. *cira*, M 52[31] &c (s. *cera*).

ciro, m. (?), a lamp, nom. *-ro*, N 108[11], acc. *carau*, V (Pers. *čirāγ*).

cittya, s. *caitya*.

cīvara, n., Skr., a cloak, acc. *-ra*, *-rä*, V.

cīya, s. *caitya*.

crrāma, such as, which, acc. pl. *-ma*, 16a 5, adv. *mu*, 35a 2 &c, *-ṃma*, V; *crrā māṃñaṃda*, like as, V (s. *cerä* and cf. *ttrāma*).

cu, nom. acc. n. of interrog. pron., 117b 4 &c; *cu nāma*, what by name, which, 25a 5, b 1, 84a 4; *cu prracai*, why, 7a 5, b 2, 62a 5, 79a 3, 85a 2; *cu te saittä*, what seems to thee, what doest thou think, 34b 3 &c; *cu rro vā varä hvanai*, what is then here the saying,

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what should we say about, 34b 2, shorter *cu rro vā pātcä*, what now again, 27b 6, *cu rro*, M 240, 253 &c, turned negatively *cu ne rro vā pātco vara hvanai*, and what is not again here the saying, and still more, 34b 1, shorter *cu ne rro vā*, 32a 3, b 4 &c, *cu na ra vā*, V, *cu va ne*, M 329 &c; as interrogative particle, *cu*, M 312, *cu mani*, V; as a relative particle introducing the subject, *cu Bārāṇaysä vaysña*, what is here Benares, M 130; *cu ttye käḍägänä*, what his sin is, 14a 1; *ṣä cu paḍā phāṛṛä*, that which is the first fruit, 79b 4, cf. with a plural noun 33a 5, b 1, 3, 6, 34a 4, 6, 36b 5 &c; represents the object in *dukhyaujsa cu vaśīvīndä*, from the miseries which they experience, 16a 4; *kyeburo ttätä pyuände cu aysu hvataimä salāva*, as many as will hear these words that I spoke, 83b 1 &c; as a conjunction, when, because, as, that, 4a 2, 7b 2, 4, 13a 4, 16b 5, 62a 6, 79b 2, 83a 6 &c; with suffixed *ī*, *cvī*, 32a 5 &c; with suffixed *ū*, *cū*, 85a 4 &c; with *va ī*, *cuai*, D; *cu mānau*, as, 14b 1, 16a 3 &c (cf. Av. *čiṯ*).

cuburo, s. *buro*.

Cūḍapanthaa, m., Skr. *-thaka*, name of a man, acc. *-tho*, M 94.

cūḍe, misread for *vūḍe*, C.

cuṇīnaa, adapted from Skr. *cūrṇa*, consisting of powder, gen. *-nai*, 61a 6.

Cūnūda, name of a place, S.

d.

dāa, m., fire, nom. *dai*, N 58[16], *dei*, N 102[10] &c, acc. *dau*, M 297, instr. *daina*, N 58[9] &c, loc. *dāña*, N 156[12] (Pers. *dāγ*).

daha, m., a male being, a man, nom. *-hi*, *-hä*, N 127[11], V, gen. *-hä*, V, instr. pl. *-hyo*, M 134, gen. pl. *-hānu*, N 131[29] (cf. Av. *dahaka*, s. Bailey 81).

dahīña, male, acc. *-ñu*, N 125[45] &c, acc. pl. n. *-ñä*, N 171[13] (s. *daha*).

daja, unidentified, gen. (?) *-ji*, S (cf. Bailey 77).

dajs, to burn, pres. part. acc. f. *-jsaṃco*, N 75[24] (Av. *dag*).

dakṣiṇa, f., Skr. *-ṇā*, sacrificial fee, reward, acc. *-ṇo*, M 96.

dākṣiṇia, Skr. *-ṇya*, worthy, nom. *-ṇī*, M 99 &c, nom. pl. *-nya*, C, gen. pl. *dātäkṣiṇyānu*, N 125[42].

dalys, to fasten, caus. imper. 2 pl. *-lśā*, N 76[42] (Av. *darəz*).

dālysa, m., a raft, acc. *-ysu*, M 41[21] (s. *dalys*).

dāma, n., Skr., a wreath, instr. pl. *-myau*, 117b 5.

damäna, n., a tether, acc. *-nu*, M 276 (perhaps adapted from Skr. *dāmanī* or *damana*).

dāna, f., grain, corn, nom. *-na*, 27a 6, nom. pl. *-ne*, 27b 5, 33a 1, acc. pl. *-ne*, 27b 1 (Av. *dānā*).

dānava, m., Skr. a demon, gen. pl. *-vāṃ*, N 166[2].

daṇḍa, m., Skr., punishment, acc. *-ḍu*, M 107.

dandaa, m., a tooth, nom. pl. *-dā*, M 150 (cf. Av. *dantan*).

Dapicī, name of a town, S.

dāra, long, adv. *-ru*, M 314 &c, *ne dāru*, before long, M 227; *ma dāri*, the same, N 58[14]; *-vastī*, long-lasting, M 111 &c (Av. *darəγa*).

dāraña, f., Skr. *dhāraṇī*, a magic formula, acc. *dhārañu*, N 151[28], acc. pl. *dhārañä*, N 158[7], gen. pl. *-ñānu*, *-ñānä*, N 158[9, 27].

daraṣkala, unidentified, M 116 (cf. *drrähaṣkala?*).

darmaha, f., Skr. *dharmatā*, absolute essence, nom. *-ha*, instr. *dharmahejsa*, V.

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darra, n., section, part (Leumann), acc. pl. *-rrä*, L 99[18] (Leumann compares Skr. *dīrṇa)*.

darrau, m., boldness, daring, nom. *-rrau*, 34b 5, *-rro*, M 41[28], instr. *-rrauna*, N 102[13], *-rrona*, M 41[7] (cf. Av. *darəš)*.

da[r]raujsa, bold (?), S.

daśa, m., Skr. *dhvaja*, a flag, acc. *-śu*, M 151, acc. pl. *-śa*, M 265.

Daśadharmaka, n., Skr., name of a sūtra, gen. *-kä*, C.

daśta, handy, skilled, nom. f. *-śta*, M 155, instr. f. *-śte*, N 52[10], nom. pl. *-śta*, M 225, nom. pl. f. *-śtä*, M 210, acc. pl. *-śta*, N 175[30] *(*dastya*, s. *dasta)*.

dās, to be active, to accomplish, caus. pres. 2 sg. *-śśä*, N 176[20], 3 sg. *-śätä*, N 50[37], cf. N 40[44].

dasa, unidentified, *dā hīya dasa* (r. *darra?*) translates *dharmaparyāyam*, religious treatise, A.

dasama, tenth, nom. *-mi*, N 166[12], acc. f. *-mo*, 121a 1, gen. *-mye*, 77b 3 (Av. *dasəma)*.

dasau, ten, 21a 3 &c, instr. *-śyau*, M 124 *(-śyo)*, 230, gen. *-śśänu*, L, loc. *-śyo*, 61a 6, *-śvā*, L, V; *d. bhūmä*, the ten stages, acc., 84a 5, *dasaubhūmu*, 84b 1; *-sogyūṃnaa*, tenfold, nom. n. *-nau*, M 125; *d. ysāre*, ten thousand, M 114 *(*dasakam)*.

dasta, m., hand, nom. *-sti*, V, acc. *-stu*, M 95, *-stä*, V, instr. *-stäna*, 35a 1 &c, loc. *dīśta*, L, *dīśti*, S, acc. pl. *-sta*, 7a 1, 4, 13b 2, 62a 5, 85a 1, 87b 5, 119b 4 &c (cf. Av. *zasta*, Pers. &c. *dast)*.

dastaka, m., hand, acc. pl. *-ka*, M 188 (s. *dasta)*.

data, n., a wild animal, nom. pl. *-te*, M 118, gen. pl. *daṃvau* i. e. *davāṃ*, A (Sogd. *δtw)*.

dāta 1, n., law, right, used to translate Skr. *dharma*, nom. *-tä*, 18b 4, 117a 5, b 1 &c, *dā*, V &c, acc. *-tu*, 4b 2, 5, 7a 2, b 1, 13a 3, 14a 3, 16a 1, 20b 6, 21a 2, 5, b 2, 25a 4, 32b 5, 34b 1, 2, 4, 35a 3, 6, b 1—4, 62a 3, 83a 5, 84a 5, 121a 4 &c, with suffixed *ni-jsa*, *-tūṃjsa*, N 58[12] *(-vuṃ-)*, D, instr. *-täna*, M 158 &c, gen. *-tä*, 13b 1, 27b 5, 34b 3, 36a 4, 121a 5 *(-ti)* &c, loc. *deta*, N 130[3] &c, gen. pl. *-tañänu*, *-tañinu*, *-tañäṃ*, L; *-hvāñaa*, m., a preacher, nom. *-ñai*, M 252, acc. pl. *-ñä*, M 327 (Av. *dāta)*.

dāta 2, f., adapted from Skr. *dhātu*, a constituent element, nom. pl. *-te*, N 75[31, 41], gen. pl. *-tänu*, N 75[42], L.

dātia, connected with the law, nom. f. *-tya*, N 153[7], acc. *-tī*, M 192 &c, gen. f. *dāyye*, L 99[16], loc. f. *dāyya*, L 98[37], acc. pl. n. *dāyya*, 95[40] (s. *dāta* 1).

dātäkṣiṇya, s. *dākṣiṇya*.

dātīnaa, connected with the law, nom. *-nai*, V, acc. *-nau*, 121a 1 *(dhā-)*, 3, 4 &c, instr. *dhātīnaina*, 121b 4, nom. pl. n. *-tīja*, V (s. *dāta* 1).

dau, uncertain and unidentified, HD 9.

dauśti, s. *hayuṃ dauśti*, s. v. *hayūna*, and *hīśśiḍauśtīnaa*.

dauṣkara, s. *duṣkara*.

debīśa, famine (?), nom. with suffixed *ī*, *-śī*, A (cf. Sogd. *δβz'?)*.

deśana, f., Skr. *-nā*, teaching, acc. *-na*, N 57[12], instr. *-ñijsa*, N 57[10].

Devadatta, m., Skr., name of a man, nom. *-ttä*, N 171[6].

Devavarṇa, m., Skr., name of a man, nom. *-ṇä*, M 213.

dhāraña, s. *dāraña*.

dharma, m., Skr., law, element, manner, nom. *-mä*, *-ma*, nom. pl. *-ma*, V, instr. pl. *-myaujsa*, M 90, V, gen. pl. *-māṃnä*, *-māṃ*, *-mā*, V.

dharmaha, s. *darmaha*.

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dharmakāya, m., Skr., the cosmical body, nom. *-yä*, V.

dharmamukha, n., Skr., law-face, means, instr. pl. *-khyau*, M 229.

dharmaparyāya, m., Skr., a sacred treatise, acc. gen. *-yä*, V.

dharmasaṃña, f., Skr. *-saṃjñā*, a notion of elements, acc. *-ña*, V.

dharmavega, m., Skr., sacred inspiration, instr. *-vigana*, V.

dhyāna, n., Skr., trance, nom. pl. *-na*, N 165[39], *jāna*, B, instr. pl. *dyānyaujsa*, M 223.

dhyānīnaa, connected with trance, instr. f. *dhyānīje*, A.

di, to see, middle: to appear, pres. 1 sg. *daimä*, 20a 2, 85a 5, 121a 2 &c, 2 sg. *dai*, 21a 4, 85a 4, 121a 2, 3 sg. *daittä*, *dittä*, V, D, 1 pl. *dyāmä*, 77a 2, 2 pl. *daiya*, 117b 4, 3 pl. *daindä*, 20b 4 &c, *deda*, V, opt. 3 sg. *daiyä*, M 156 &c, past 1 sg. *dätaimä*, 24a 3—5, b 1, 2, 5, 6, 25a 1—3, 87b 6 &c, *dätemä*, N 17[28], 2 sg. *-tai*, N 105[35], 3 sg. *däte*, 35a 5, 85b 1, 107a 5 &c, 3 pl. *dätändä*, 35a 4, 6, b 1 &c, *dyāṃdi*, N 21[25], with metrical lengthening *dätändete*, 117b 4, perf. 3 pl. *dätändä īndä*, N 21[23], past part. acc. *dätu*, 117b 2, nom. acc. pl. *dya*, 85a 6 &c, acc. pl. n. *dye*, 117a 1, fut. part. pass. nom. *dyāñä*, 4a 3 *(-ñi)*, 7b 5, 84a 3 &c, nom. pl. *dyāña*, 14a 3 &c, inf. *dite*, 32a 1, M 284; pres. middle 3 sg. *dätte*, M 272 &c, 3 pl. *diyāre*, 62a 5, *dyāre*, N 111[10], *dyāri*, V, past part. nom. *dästä*, 20b 2, nom. pl. *dästa*, M 238 &c; caus. pres. 2 sg. *dyāñä*, 85a 2, 3 sg. *dyāñäte*, 20a 4, 84b 2 *(-tä)*, 119b 3 &c, 3 pl. *dyāñīndä*, 85a 3, past 2 sg. *dyāñai*, N 171[14] (Av. *dāy)*.

dī, under, below, M 156, N 171[18], *dīna*, N 57[34], *dīr[n]a*, N 66[35] (Av. *adō)*.

didaṃda, so great, nom. *-dä*, V, *didaṃ*, S (s. *ttanda)*.

dīḍāt, f. baseness, evilness, nom. *-tä*, N 126[37] *(*dīratāt*, s. *dīra)*.

dädä, third, nom. *-ddä*, M 41[16], *didi*, N 166[7], acc. *dädu*, 33b 2, instr. *dädäna*, 33b 2, gen. *dädye*, *didye*, M 218 &c *(*tritya)*.

didira, so much, such, V, also *dadära* (s. *ttera)*.

didrrāma, such, nom. *-ṃmī*, S, nom. f. *-ma*, acc. pl. *-ma*, gen. pl. *-ṃmāṃ*, V (s. *ttrāma)*.

dijs, s. *drjs*.

dijsāka, holding, owning, nom. *-kä*, L 93[23] &c (s. *drjs)*.

däjsāmata, f., holding, steadfastness, acc. pl. *-te*, 119b 2 (s. *drjs)*.

dikhautta, s. *dukhautta*.

Dīpaṃkara, m., Skr., name of a Buddha, gen. *-rä*, *-pakara*, *-paṃgarä*, V.

dīra, bad, evil, acc. *-ru*, 14b 2, 16a 5, *-rau*, 13a 3, gen. *-ri*, 13b 5, nom. pl. *-ra*, 36a 5, instr. pl. *-ryau*, 14b 2, 16b 5, loc. pl. *-ṛyo*, 121a 5; *-raṃggāra*, doing evil, nom. pl. n. *-gāre*, N 110[8], gen. pl. *-rāṇu*, N 68[40] (Leumann compares Lat. *dirus)*.

därsä, thirty, 61a 5, 83a 2, 84a 4, b 1 (Av. *θrisat)*

dirsūjsi, unidentified, M 163 (Leumann: at the sight of them).

diśa, f., Skr. *-śā*, quarter, nom. *-ṣa*, *-ṣä*, V, acc. *-śo*, 20b 2, 117a 3 &c, abl. *-śejsa*, 25a 1, 2, 85b 3, 5, gen. *-ṣä*, *-ṣa*, V, loc. *-ṣaña*, *-ṣañä*, *-ṣiña*, V, acc. pl. *-śe*, 21a 3, loc. pl. *-śyo*, 61a 6, 85a 4, *-śyā*, A.

dīs, to point out, assign, confess, inj. 1 sg. *-ṣūṃ*, N 58[24], past part. nom. pl. *-ṣta*, M 294 (Av. *daēs*, cf. Skr. *deśay)*.

dita, n., appearance, instr. *-täna*, M 124 &c, *-tena*, M 164ff., *detena*, M 299, *dyena*, D, *dyejsa*, S (cf. *di)*.

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dīva, m. or n., Prakrit, a continent, loc. pl. *-vuo*, 27a 2, 3.

dīvata, f., Skr. *devatā*, a deity, nom. with suffixed *ī*, *-tai*, N 47[11], acc. (?) *-ta*, 84a 3, nom. pl. *-te*, M 247, *dīve*, D, instr. pl. *-vyau*, D, gen pl. *-vitāna* (misread *-vināna)*, V; *-rre*, the king of gods, gen. *-rrundä*, M 196.

dīvatāt, f., adapted from Skr. *devatā*, a deity, nom. *-vātä*, 84a 4.

dṛbāḍua, belonging to the three times, acc. pl. *-ḍva*, V (cf. *drrai* and *bāḍa)*.

dṛhaṣkala, s. *drrähaṣkala*.

dṛjs, to hold, to keep, pres. middle 1 sg. *dijsi*, V, 3 sg. *dirysde*, *därysde*, M 158, 291 &c, *dṛysde*, *diysde*, *diysedä*, V, L, 3 pl. *dṛjsäre*, M 265 &c, *tṛjsäre*, LF 81, conj. 3 sg. *dijsäte*, 34b 2 &c, 3 pl. *dijsāṃde*, *dijsādi*, A, V, inj. 2 sg. *dijsä*, V, 3 sg. *dirysda*, N 129 [21], past 1 sg. *dṛtemä*, M 286, 3 sg. *dṛte*, M 301, *drraite*, C, 3 pl. *drreitändä*, M 229, past part. *draita*, *drraita*, LF 81, fut. part. pass. *dräjsäña*, N 108[8], inf. *dṛte*, LF 81 (Av. *drag)*.

dromase, as much as a drop (Leumann), N 111[24] (cf. Skr. *drava* and s. *mase)*.

drrai, three, 13a 6, 24a 2 &c, *draya*, M 41[6, 14], 239, gen. *drraiṇu*, M 267, *draiṇu*, M 231 &c, loc. *drraivä*, V (Av. *θrāyō)*.

drraiśa, m. grasping (?), acc. *-śu*, 13a 5, instr. *draiśäna*, L 93[14].

drraisama, thirteenth, *draisaṃ*, N 166[15].

drraisu, thirteen, loc. *-śuṇo*, 32b 2 (cf. Skr. *trayodaśa)*.

drraivaredärsä, thirty-three, B.

drrāma, such, thus, *-ṃmī*, *-māṃjsa*, S (s. *ttrāma)*.

drrātaa, frightened, afraid, nom. *-tai*, N 101[37] (cf. Av. *θrah)*.

drravya, n., Skr., substance, nom. *-yä*, V.

drraumūjsia, unidentified, perhaps: æon, loc. *-jsiya*, C.

drrähaṣkala, *-lia*, threefold, gen. *-lī*, N 60[39], L 94[19] *(dṛ-)*, *-lä*, N 57[41] *(dṛ-)* (s. *drrai* and cf. Sogd. *'nškr)*.

drrūja, f., lie, nom. *-ja*, V, acc. *-jo*, M 235, abl. *-jejsa*, 13a 6 (cf. Av. *draoga)*.

dṛṣṭigata, n., Skr., doctrine, nom. pl. *-ṣṭīye*, N 77[4], acc. pl. *-ṣṭīyate*, M 235, Hu 35 *(-gate)*, 36.

drūṇaa, wealthy, nom. *-ṇai*, N 148[27] (cf. Skr. *draviṇa)*.

duiṣ, to be inimical, pres. 3 sg. *ṣṭä*, N 141[37] (Av. *ṭbaēš)*.

dukha, n., Skr. *duḥkha*, pain, sorrow, trouble, nom. *-khä*, 21b 3, instr. abl. *-khäna*, 14b 1, 20a 5, 21b 3, gen. *-khä*, L 93[5], nom. acc. pl. *-kha*, 16a 1, 2, 5, b 1, 77a 1, 2, 79a 6, 121b 1 &c, abl. pl. *-khyau*, 121b 3 &c, *-khyaujsa*, 16a 4 &c, gen. pl. *-khānu*, M 278; *-ja*, produced by misery, nom. pl. f. with suffixed *ī*, *-jai*, 36b 3.

dukhakara, contamination of Skr. *duḥkhakara* and *duṣkara*, arduous, gen. *-rye*, M 111.

dukhautta, Skr. *duḥkhita*, miserable, nom. *-khottä*, M 314, *du[kh]äte*, *-ttä*, N 126[6], nom. pl. *-tta*, 16b 1 &c, *-khäta*, 77b 2, *dikhautta*, N 113[10], compar. *-ttyera*, N 88[19].

dukhīnaa, full of misery, nom. pl. f. *-khīṅgye*, M 101 (s. *dukha)*.

duma 1, m., tail, nom. with suffixed *ī*, *-mei*, M 146 (Av. *duma)*.

duma 2, n., mist, nom. *-mä*, N 158[6] (Av. *dunma)*.

dura, far, distant, nom. *-rä*, N 145[31] (Av. *dūra)*.

durbhikṣa, n., Skr., dearth, famine, nom. *-kṣä*, M 137 &c.

duśīla, Skr. *duḥśīla*, of low morality, nom. *-lä*, N 146[2].

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duşa, evil, difficult, *-busta*, difficult to understand, V 38a 3; *-şäcaidye* (Skr. *duşcintitasya)* of evil thought; *-şihva*, evil word; *-yuḍina*, with wrongly done, Suv. xxii (Av. *dušə)*.

duṣkara, Skr., arduous, rare, extraordinary, nom. *-ri*, M 240 &c, *dauṣkari*, S, nom. n. *-ru*, 25a 4 &c, acc. *-ru*, N 50[25] &c; compar. nom. n. *-kaḍaru*, N 50[27]; *-cāri*, performing austerities, N 171[17]; *-cārya*, f., austerity, acc. *-yo*, N 80[39].

duṣpäṭa, weak, LKZ 189 (Av. *duš* and s. *päṣa)*.

duta, n., Skr. *dhuta*, a certain precept, acc. pl. *-tä*, M 301.

dūva, m., Skr. *dhūpa*, perfume, LKZ 185.

Dūvaka, f., Skr. *-takā*, name of a woman, instr. *-kijsa*, N 164[8].

dva, two, 78b 1, 80b 1, 2, 4, 6, 82b 2 &c, *duva*, 13a 5, 83a 1 &c, instr. *dvyau*, 20b 3 &c, gen. *dvīnu*, 80b 6 (Av. *dva)*.

dvara, f., daughter, instr. *dvīrä*, N 164[9], instr. pl. *dvataryau*, M 153[40] (Av. *duγδar)*.

dvāsama, twelfth, nom. *-saṃ*, N 166[14] *(*dvadasama)*.

dvāsse, *dvāsi*, twelve hundred, L, V *(*dvadasasate)*.

dvāsu, twelve, M 134 *(duvāsu)*, 167 &c, loc. *-śuyo*, 13b 6, 32a 5 *(*dvadasam)*.

dvāvaredirsä, thirty-two, M 165, *dvāredärsä*, 83b 2 &c, instr. with metrical lengthening *-därśyätau*, i. e. *-därśyau*, 117b 2, cf. V, loc. *-dirśyau*, N 68[46].

dvāvaränautä, ninety-two, M 218.

Dviyikye, name of a town, S.

dyāmata, f., seeing, view, nom. *-ta*, 79b 4, *-ṃma*, V, acc. *-tu*, 121b 4 &c (s. *di)*.

dyāmatīnaa, consisting in seeing, acc. f. *-tījo*, N 90[31] (s. *dyāmata)*.

dyāna, s. *dhyāna*.

e.

e, s. *te* and *ye*.

eha, s. *āha*.

ehāre, s. *āh*.

Elapatra, m., Skr. *-ttra*, name of a treasure, nom. *-trä*, M 161.

erikaña, unidentified, S.

Erma, name of a district or tribe, loc. pl. *-mvā*, S.

eṣṭyai, uncertain and unidentified, HD 4.

eysāṃnaa, s. *alysānaa*.

g, gg (not distinguished).

ggaḍa, f., Skr. *gartā* (?), cf. *gartākukkuṭa*, of uncertain meaning, loc. *-ḍäya*, M 117.

gāḍha, Skr., vehement, nom. pl. *-ḍha*, D.

Gadhamāyana, m., Skr. *-ndhamādana*, name of a hill, nom. *-yaṃ*, N 166[12].

ggāha, m., a stanza, acc. *-hu*, 36a 3, 4, *gāha*, 32b 1, 3, *gāhä*, V, instr. *-häna*, 20b 1 *(gā-)*, 83a 3, 84a 2, gen. *-hä*, 35b 5, acc. pl. *gāha*, 16a 3 &c (cf. Av. *gāϑā)*.

Gajakāśśava, m., Skr. *Gayākāśyapa*, name of a man, nom. *-vi*, N 171[8].

ggakāra, m., Skr., the letter *ga*, nom. *-rä*, Hu 30.

Gākimaṃni, name of a town, S.

gāma, which, gen. *-mye*, C, adv. *-mu*, where, 80b 3, M 118, C (s. *kāma)*.

ggāma, n., flight, march, nom. *-mä*, acc. pl. *-ma*, *-mañi*, *-mañu*, LKZ 195.

ggamuna, m., a robber, nom. pl. *-na*, M 137 (cf. Av. *gaδa)*.

gganānaa, smelling, acc. f. *-nāṃja*, N 152[1], instr. *-neina*, N 52[12] (cf. Skr. *gandha)*.

ggaṃbhīra, Skr., deep, nom. *-rä*, V, nom. f. *gabhīra*, V, acc. *-ru*, M 186 &c.

Ggandhāra, m., Skr., name of a country, gen. *-rä*, M 161.

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gandharva, m., Skr., a kind of celestial being, instr. pl. *-vyau*, D, gen. pl. *-vāṃ*, V.

Ggaṃgga, f., Skr. *-gā*, the river Ganges, nom. *-gga*, M 41[20], acc. *-ggo*, M 41[19] &c, gen. *-gye*, N 3[39], *-gä*, 4a 4 &c, loc. pl. *-guẓo*, 35a 5 &c, *-gẓo*, 32a 5, *Gaṃguẓo*, 13b 6, 32b 2, 35a 4, b 2 &c.

ganiśtäysā, produced in moisture, sweat, V (s. *ysan)*.

ggaṃjsa, f., fault, sin, acc. *-jso*, M 170 &c, acc. pl. *-jse*, 117a 3 &c, abl. pl. *-jsyaujsa*, M 153, *-jsyojsa*, L 95[4] (cf. Ormuri *γanj)*.

ggaṃpha, m., a mile, acc. *-phu*, M 151, acc. pl. *-pha*, 83b 3, 85b 1, 3, 6 &c; *-mase*, a mile long, 80a 4 &c.

ggaṃtsa, m. (?), a pit, loc. *-ṃcha*, L.

ggaraṇiśāstra, n., Skr. *karaṇa-*, a technical treatise, acc. pl. *-tra*, N 176[5].

ggari, m., a mountain, nom. *-ri*, M 254 &c, *garä*, 119a 2 &c, with suffixed *ū*, *-rū*, M 281, acc. *-ru*, 119a 2 *(ga-)* &c, instr. *garna*, 24b 2, gen. *-rä*, M 187, instr. pl. *-ryau*, N 17[33] &c, gen. pl. *-riṇu*, *-rāṇu*, 21a 1, loc. pl. *-rvā*, D (Av. *gairi)*.

ggarkha, n. (?), doubt (Leumann), nom. acc. pl. *-khä*, N 105[34], V, *garkha*, D, *garkhye*, A, gen. pl. *garkhāṃ*, D.

ggarkhuṣṭanaa, n. (?), doubt-energy (Leumann), acc. or gen. pl. *-nā*, L 99[12], *garkhuṣṭänā*, V (quite uncertain, cf. Av. *uštana)*.

ggata, f., Skr. *gati*, going, state, direction, loc. *-to*, N 24[33], loc. pl. *gaẓo*, 121a 5; *-viśeṣa*, an exalted state, nom. *gaviśeṣä*, N 163[22], with suffixed *ī*, *gataviśeṣī*, N 164[5].

ggāṭhaa, a lay worshipper, nom. f. *-ṭhiya*, M 310, nom. pl. *-ṭhā*, M 90 &c, gen. pl. *-ṭhānu*, M 317 &c, loc. pl. *-ṭhuẓo*, M 315 *(*gāϑyaka*, cf. Av. *gātu?)*.

ggāṭhāña, pertaining to a lay worshipper, abl. pl. *-ñyo*, N 156[15] (s. *ggāṭhaa)*.

Ggaupaka, m., Skr. *Go-*, name of a man, nom. *Gaupāki*, N 166[12], acc. *-ku*, M 93.

gaurava, n., Skr., reverence, acc. *-va*, N 113[15], instr. *-vajsa*, D.

ggautra, s. *ggūttra*.

Gauyāna, n., Skr. *Godāna*, name of a place, loc. *-yāṃni*, N 166[5].

gavaṃ, uncertain and unidentified, HD 9.

gāvu, so far (?), 14b 2, C (cf. Skr. *tāvat?)*.

ggaysīnaa, belonging to an elephant, acc. f. *-ysīṃgyo*, M 276 (perhaps adapted from Skr. *gaja)*.

ggeis, to revolve, pres. part. nom. pl. *gesaṃdā*, N 58[16] *(ggeisāre*, N 8[32] r. *nāsāre)*, caus. to turn, to roll, pres. 3 pl. *-śśīndi*, M 227, *geśīde*, N 58[6], past 2 sg. *-śśätai*, M 261, 3 sg. *-śśäte*, M 190, 3 pl. *-śśätāṃdä*, L 134[9] (inch. of *gart* = *vart)*.

ggejsa, m., a vulture, nom. pl. *-jsa*, N 76[39] (perhaps Prakr. *gijjha)*.

ggīh, to praise, to speak, pres. middle 1 sg. *-hä*, L 111[21], 3 sg. *ggīte*, N 130[23], *ggītti*, V, past 3 sg. (?) *gīstai*, HD 3, past part. acc. *ggīstu*, N 141[9] (cf. Av. *gāϑā?)*.

ggälsera, unidentified part of a horse, nom. pl. with suffixed *ī*, *-rai*, M 149.

ggär, to seize, to buy, pres. 3 sg. *ggändä*, M 209, inf. *-räte*, 77b 5, *gärye* (?), H 40[6] (Av. *grab)*.

gäryavāḍä, unidentified, H 40[5].

ggäṭāka, m., a fence, nom. with suffixed *ī*, *-kī*, M 138, acc. pl. *-tāka* (miswritten *ggänāka)*, C (cf. Skr. *ghoṣa?)*.

grāma, warm, nom. *-mä*, N 76[2], nom. f. *-ma*, M 155 (Av. *garma)*.

grata, m., wisdom, religious insight, gen. *-ti*, L 21[20]; *-hvāñaa*, m., preacher of wisdom, voc. *-ñā*, 117a 4 (Av. *χratu)*.

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grratha, perhaps Skr. *grantha*, knot, tie, *-thi*, S.

grauta, garland, instr. pl. *-tyau*, A.

Gṛdhakūla, m., Skr. *-dhrakūṭa*, name of a hill, gen. *-lä*, N 166[15].

gruīca, f., grit, gen. *grīce*, N 3[36], *grītce* (!), A, instr. pl. *gruīkyau*, N 3[26], *-cyau*, 4a 4, 35a 4 &c, *-cyo*, N 3[23], *grvīcyau*, N 3[24], *grrūcyau*, 32a 6, *grūkyau*, 13b 6, *grīcyo*, 35a 5 (cf. Sgd. *γr'yk)*.

grrūs, to call, pres. 3 sg. *-śtä*, 80b 3, *grūśtä*, M 240, 249 *(-tu)*, imper. 2 sg. *-sa*, 80b 2, past 3 sg. *ggurṣṭe*, 7a 6 &c, *gūṣṭe*, A (Av. *χraos?)*.

ggū, to procure, fetch, opt. 2 pl. *gvīra*, S (but s. Bailey 82), past 3 pl. *ggūvāndä*, 82b 2 (cf. Av. *gav?)*.

gūchema, unidentified, S.

guḍa, s. *yan*.

guh, to hurt, pres. 3 sg. *-hei*, 14a 1 (cf. Av. *kaoš)*.

gula, m., Skr. *guḍa*, molasses, acc. *-lu*, 14a 4.

ggūla, m., according to Leumann Skr. *gola[ka]*, a bastard, nom. pl. *-la*, M 116.

ggumāca, f., heed, acc. pl. with suffixed *ī*, *-cai*, N 101[36].

ggūna, n., hair, colour, instr. *-nina*, M 147, nom. pl. *-na*, 84b 3, *-ne*, 84b 4 (Av. *gaona)*.

ggūnaa, n. (?), characteristic mark, gen. *-nai*, N 153[19], nom. acc. pl. *-nā*, M 52[31] &c, gen. pl. *-nā*, V (s. *ggūna)*.

guṇaaparamitta, m., Skr. *aparimitaguṇa*, immeasurable quality, gen. pl. *-ttā*, A; *-saṃcaya*, m., a heap of such, nom. *yä*, A.

ggūśta, f., flesh, acc. *-śto*, M 235 (Pers. *gošt)*.

gūśtīnaa, consisting of flesh, nom. pl. n. *-śtīji*, *-śtaijä*, V (s. *ggūśta)*.

gūs, to proceed, to become emancipated, pres. 3 pl. *-sīṃdi*, S, *-śīde*, Suv. 27 (cf. Sogd. *γβs)*.

ggūttra, n., Skr. *gotra*, lineage, nom. *-tträ*, *-trä*, *-ttärä*, M 41[25, 27], abl. *-triṇa*, M 41[26], gen. *gauträ*, N 171[24], loc. *gūttäru*, M 41[29].

gguya, *gya*, m., ear, acc. *gya*, 32a 2, *gyo*, L, instr. abl. *ggūṇa*, *-na*, L, loc. *gyaṃña*, A, nom. pl. *-ya*, M 146 &c (Av. *gaoša)*.

guve, where, 77a 2 (cf. *ku)*.

gvach, to be digested, pres. middle 3 sg. *gvaśte*, N 75[40], pres. part. *-chaṃdai*, N 76[3] (perhaps adapted from Skr. *kvathya-)*.

gvāna, existing, nom. *-ṃnä*, *-na*, nom. pl. *-na*, V (s. Bailey 82).

gvāra, m. or n., essence, property, concern, nom. *-rä*, H 37[2], acc. *-ru*, N 110[8]; *-rä*, HD 8 (s. Bailey 82).

gvaṣc, to settle (?), pres. 1 sg. *-ṣcī ime*, HD 9, *-ṣceṃ*, H 38[5], conj. *-ṣcāṃdä*, H 38[4] (perhaps connected with *gvach)*.

gvavāṃna, unidentified, HD 5.

gver, to make somebody's concern, to betray, pres. 3 pl. *-rīndi*, M 330 (s. *gvāra)*.

gvīha, m. or n., butter, acc. *-hu*, 14a 4.

gyaḍa, s. *jaḍa*.

gyaha, f., a well, nom. pl. *-he*, N 42[18] (cf. Skr. *yas?)*.

gyamāna, f. or n., a wreath, acc. pl. *-ne*, N 93[33].

gyasta, in later texts *jasta*, worthy of worship, divine, majestic, as a noun: god, goddess, king, nom. *-stä*, 80b 3 &c, nom. f. *-sta*, 77a 3, 6, with suffixed *ī*, *-stai*, 77a 6, nom. n. *-stu*, L 102[36, 37], voc. *-sta*, 80b 3, 82b 2, gen. *gyāsti*, S, nom. pl. *-sta*, 20b 2, 61a 3, 121a 4, acc. pl. *-sta*, 77b 2, instr. pl. *-styau*, M 187, *-styo*, M 255, gen. pl. *-stānu*, 20a 4, 77a 3 &c, loc. pl. *-stuyo*, *-stuo*, 79a 2, 3, 5 &c; *gyasta balysa* and *gyastānu gyasta balysa*, s. *balysa* (Av. *yazata)*.

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gyastaṣṣaa, m., a divine scion, a devaputra, nom. *-ṣṣai*, N 158[36], acc. pl. *-ṣṣā*, N 158[24] (s. *gyasta* and *ṣṣaa)*.

gyastavūra, m., a god's son, a young god, nom. pl. *-ra*, N 157[41], gen. pl. *-rānä*, N 157[40] &c (s. *gyasta* and *pūra)*.

gyastūña, divine, nom. *-ñi*, M 143, gen. *-ñä*, 61a 6, nom. pl. *-ña*, M 126, *jastūṃña*, S, nom. pl. n. *-ṃñä*, V, acc. pl. *-ña*, M 256, 264 (s. *gyasta)*.

gyays, to sacrifice, past 3 sg. *gyaṣṭe*, M 39[22] (Av. *yaz)*.

gyaysna, m., a sacrifice, nom. with suffixed *ū*, *-ysnū*, 77a 6, instr. *-ysnäna*, 77a 3 (Av. *yasna)*.

gyoya, f., illusion, magic (?), C *(*yātukā?)*.

gyoysa, impetuous, acc. *-ysu*, 119b 1 (cf. Av. *yaod?)*.

gyūna, s. *jūna*.

h.

ha 1, unidentified and uncertain, perhaps = *hā*, C, S, Suv. xxv.

ha 2, prefix, s. *hahalj-*, &c *(*hṃ)*.

hā, to, towards, 35b 3, 77a 5, 80b 2, 4, 85a 1, 117a 2, 3 &c (Av. *ā)*.

haḍa, m., caretaker, envoy, acc. *-ḍu*, 117a 2, nom. pl. *-ḍa*, *-ḍaya*, S (Av. *harətar)*.

haḍā, m. or f., day, nom. *-ḍā*, S, gen. *-ḍāyä*, M 140 *-ḍai*, 77b 4, 80a 3—5, loc. *-ḍāya*, M 229 &c, nom. pl. *-ḍā*, S &c.

haḍe, particle, now, so, 14a 5, b 1, 77a 4, 79a 6 &c, *-ḍä*, *-ḍi*, 16a 4, 83a 4 &c, *-ḍa*, N 57[30] (cf. Sogd. *rty?)*.

hāḍe, indeed, 13a 6, 77b 2 &c.

hahalj, to direct, turn towards, conj. 3 sg. *-ḥajāte*, L 124[23]ff. *(ha-tark?)*.

hais, to set in motion, to send, to perform, caus. imper. 2 sg. *-śa*, N 80[32], past 3 sg. *-ṣṭe*, N 57[16], S, past part. nom. *hataiṣṭa* (?), N 154[26], acc. *hairṣṭi*, Suv. 35, fut. part. pass. *hatīśāñä*, N 125[42] *(ha* and Av. *aēš*, cf. Skr. *icchati?)*.

haitha, perhaps the came as *haṭhṭha*, S.

hajua, wise, nom. *-jū*, M 267, instr. *-jva*, V, gen. *-jvī*, M 30[35], nom. pl. *-jva*, *-juva*, 16b 1 &c, gen. pl. *-jvānu*, *-juvānu*, 16b 5, 20b 4 *(ha* and cf. Av. *kav*, Skr. *kavi)*.

hajvattāt, f., wisdom, nom. *-tä*, M 299, *-ttetä*, 79b 6, instr. *-ttete*, *-ttetejsa*, *-ttejsa*, M 27[27], N 52[11], L 95[34] (s. *hajua)*.

hajvattetīnaa, consisting in wisdom, nom. *-ttevīnai*, N 58[2], acc. *-nai*, L 95[1], acc. f. *-tīgyo*, 121a 5 (s. *hajvattāt)*.

hālaa, m., direction, quarter, acc. *-lau*, 7a 4, 13b 2, 27a 6, 62a 4, 80b 4, 85a 1, 87b 4, *-lo*, N 158[4] &c, *-lai*, V &c, abl. *-laina*, 85a 4, gen. *-lai*, 24b 5, 6, 25a 1, 85b 1, 3, 5, acc. pl. *-lā*, 4b 2, 121b 5 &c; with suffixed *ālsto*, *-laiyāṣṭä*, L, V, *(*ardaka*, cf. Av. *arəδa*, Barth. i, 3).

halāhala, m. n., Skr., a certain poison, *halāh..*, N 126[8].

halci, somewhere, somehow, 13a 4, 35b 4, 36a 2 &c, *ḫacä*, A, *ḫeci*, N 58[26] (cf. Av. *arəδa* and *cit)*.

hālsto, in that direction, thither, 7a 4, 13b 2, 80b 3, 83a 5, 87b 5, 119b 4, *hāṣṭo*, 62a 5 *hāṣṭu*, N 47[15], *hāṣṭä*, L, V, D *(hā* and *ālsto)*.

hama, same, the same, nom. *-mä*, C, with suffixed *ī*, *-mī*, C, acc. *-mu*, M 314, instr. *-mäna*, N 66[30], *-mna*, M 112, gen. *-mye*, M 27[22] &c, *-myai*, S, loc. *-mäña*, M 41[13] &c; *-mu väte*, of oneself, M 102, 119 *(haṃ v.)*; *haṃ vīrä*, in himself, N 126[46] (Av. *hama)*.

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hamadā, anyway, somehow, indeed, A, V.

hamāla, being in the same place, associated, nom. *-mālä*, M 41[6], acc. pl. n. *-lä*, B (Pehl. *hamahl)*.

hamāna, m., summer, acc. *-nu*, M 155 (cf. Av. *ham)*.

hamāña, summery, nom. pl. f. *-[ñä]*, N 75[38], gen. pl. *-ñāṃ*, D (s. *hamāna)*.

hamaṃgga, like, similar, nom. *-ggi*, M 114, 292, acc. *-gä*, A, instr. *-ggäna*, N 75[15], nom. pl. *hämagi*, A, adv. *-gu*, N 111[17] *(*hamānaka*, s. *hama)*.

hamaṃggattāt, f., sameness, instr. *-maṃge*, L 93[16], *hamegge*, L 94[39] (s. *hamaṃgga)*.

hamara, m., time, acc. *-ru*, 7a 3, *-ri*, S, loc. pl. *-rvā*, S (cf. Bailey 66).

hamata, self, in itself, 82a 5 &c, *-tä*, 21a 4 &c, *-tu*, N 111[25], with suffixed *ī*, *-mayai*, L 98[38].

hami, s. *hämä*.

hamih, to change, to be changed, pres. 3 sg. *-mättä*, middle 3 pl. *-mäyāre*, *-myāre*, N 75[41], C, past part. *hamästa* (misread *ha mästa)*, C, caus. pres. 3 sg. *-mīhäte*, N 94[29] *(ha* and cf. Skr. *mith*, Av. *maēϑa)*.

hamän, to construct, to make, pres. 3 sg. *-ndä*, M 126, N 120[16], 3 pl. *-nīndä*, 121b 1 *(ha* and Av. *mā*, Skr. *mi)*.

hāmurgyatāt, f., forgetfulness, N 78[2] *(hāmurjo*, N 75[18], r. *humurjo)*.

hana, blind, nom. *-nä*, 34b 5, 6 &c, loc. *-ña*, S (Av. *anda)*.

hanam, to decline, caus. to bend down, pres. part. gen. *-mandai*, M 233, caus. pres. 3 sg. *-nemäte*, 21a 1 *(ha* and cf. Av. *nam)*.

haṃbāḍu, at the same time, L 60[25] (s. *hama* and *bāḍa*; the full form *hamu bāḍu*, L 33[29]).

haṃbar 1, to fill, to fulfil, caus. pres. middle 3 sg. *-beräte*, M 110, act. 3 pl. *-berīndä*, 121a 4, imper. 2 sg. *-bera*, 7a 2, 119a 4, past part. *-baḍa*, nom. *-ḍi*, *-ḍä*, M 122 &c, nom. f. *-ḍa*, M 187, nom. pl. *-ḍa*, M 109 &c, nom. pl. f. *-ḍe*, M 134, absolutive *-berä*, *-birä*, V (Av. *ham-par)*.

haṃbar 2, to compose, to constitute, pres. 3 sg. *-bīḍä*, Hu 31 (Av. *ham-bar)*.

haṃberāka, filling, fulfilling, nom. *-kä*, D (s. *haṃbar* 1).

haṃbid, to perceive, to realize, past 3 sg. *-bistä*, V (uncertain, *ham* and Av. *vaēd?)*.

haṃbīsa, m., preparation, collection, nom. *-sä*, 4b 1, 13b 3, 14a 1, 2, 18a 3, 27b 3, 32a 2, 3, b 4, 33a 3, b 3, 6, 34a 2, 4, b 1 &c, acc. *-su*, 13b 5, 27b 2, 32a 6, instr. *-säna*, V, gen. *-sä*, 27b 6, 32a 5, nom. pl. *-sa*, M 139 *(*hampaisa)*.

haṃbrīh, to mix with, to share with, pres. middle 1 sg. *-hi*, N 163[22]ff. (Av. *hamraēϑwa)*.

haṃbrud, to grow together, to heal, pres. 3 sg. *-ruīttä*, 14b 1, M 128 *(ham* and Av. *raod)*.

haṃbujs, to bend, pres. 3 sg. *-buśdä*, M 194, 268 *(ham* and cf. Skr. *bhuj)*.

haṃbus, to understand, pres. 3 pl. *-sīdä*, HD 4 *(ham* and inch. of *bud)*.

haṃdār, to favour, imper. 2 sg. *hadāra*, N 176[31], past part. nom. pl. *-dāḍa*, N 175[39], V (s. Bailey 77).

handara 1, n., an interstice, loc. pl. *-ṛyau*, N 75[42] (cf. Skr. *antara)*.

handara 2, another, nom. *-rä*, *-ri*, 36a 3 &c, nom. f. *-ra*, M 153 &c, instr. *-rna*, 80a 5 &c, gen. *-rye*, 77b 3 &c, loc. *-rña*, 36b 2, nom. pl. *-ra*, 82a 2 &c, nom. pl. f. *-re*, M 212, with suffixed *nijsa*, *-riṃjsa*, M 211, acc. pl. *-ra*, M 300, acc. pl. f. *-re*, M 168 &c, abl. pl. *-ryau*, 85a 4, gen. pl. *-rāṇu*, *-rāṃnä*, *-rā*, V (Av. *antara)*.

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haṃdāra 1, some, nom. pl. *-dāra, -dāra*, some-others, N 102[2], *-dāri*, M 318, with suffixed *ī*, *-dārī*, N 77[5]; *-dāraa*, some, nom. *-dārai*, V (s. *handara* 2, and cf. Skr. *anyatara)*.

haṃdāra 2, f., favour, acc. *-ro*, M 96, instr. *-räjsa, -rajsa, -däräjsa*, V, gen. *-dere*, N 131[26], gen. pl. (?) *-rāṃ*, N 165[39] (s. *haṃdār)*.

haṃdaria, another, cf. N 76[35], gen. pl. *-ryāṃnä, -diryāṃ*, V (s. *handara* 2).

haṃdauda, heated, inflamed, acc. *haṃndaudu*, M 285 *(*hamtap-ta)*.

haṃdrrauysia, moving, nom. *-ysī*, M 157, 296 (cf. Av. *antarə* and *vaz)*.

haṃdrrä, in the interstice, between, N 120[24] *(-rri)*, 158[5] *(-rä)* (cf. Av. *antarə)*.

haṃd[ru]ta, held together, ascertained, nom. pl. n. *-ta*, N 164[4] *(*hamdṛg-ta*, s. *dṛjs)*.

haṃga, little, short, acc. pl. *-gi*, H 38[7] (uncertain, cf. *aṃga)*.

haṃggaltc (?), to gather, collect, pres. 3 pl. *-jīndä*, M 297, past 3 sg. *-grīyä*, N 101[28], past part. nom. sg. *-grī*, V, nom. pl. *-ggrīya*, 61a 3—5, 85b 2, 4, 6 &c, inch. pres. 3 pl. *-grīsīndi*, M 320.

haṃggargga, m., gathering, nom. *-ggä*, M 215, instr. pl. *-ggyau*, N 131[43] (s. *haṃgaltc)*.

haṃggaśśo, in short, N 81[20], *-śśa*, L 99[34].

haṃggāṣ (?), to be called (?), pres. 3 sg. *-gge*, N 141 [19, 27] *(ham* and cf. *kāṣ?)*.

haṃggūjsa, m., fear, terror, nom. *-jsä*, A, acc. *-jsu*, 16a 4 (cf. Skr. *saṃkoca?)*.

haṃguṣṭa, s. *aṃguṣṭa*.

haṃjsam, to go along, caus. to bring together, to accumulate, to provide with, conj. 1 pl. *-mane*, i. e. *-māmane*, 119a 1, pres. part. nom. *-jṣandei*, N 94[3], *-jsedai*, V, instr. *-jsaṃdaina, -jsadaina, ḥajsaṃdaina, ḥadaina*, V, caus. past 1 sg. *-jsaudai*, Suv. xxii, HD 6, past part. nom. sg. *-jsaundai*, N 102[13], nom. pl. *-jsaunda*, L 93[7] *(ham* and cf. *jsā* and Av. *gam)*.

haṃjsaṣ, to consider, to purpose, pres. middle 1 sg. *-jsye*, V, 2 sg. *-jsäta*, M 106, *-jsäṭa*, M 124[20], 3 sg. *-ṣḍe*, N 141[33] *(ham-tcaṣ)*.

haṃjsaṣa, m., purpose, acc. *-jṣe*, A (s. *haṃjsaṣ)*.

haṃju, together, 7a 1, 4, 13b 2, 62a 5, 85a 1, 87b 5, 119b 4 &c (cf. Av. *hamča, hąmči)*.

haṃkhäṣṭa, counted, nom. *-ṭä*, 27b 4, acc. *-ṭu*, 27b 1 &c (cf. Av. *ahąχšta)*.

haṃkhīysa, m., enumeration, nom. *-ysä*, A, loc. *-khīśa*, V; *-ysämasä*, mere numeration, V (cf. Skr. *saṃkhyā)*.

haṃkhīysja, f., counting, instr. *-jejsa*, N 4[5], 66[29] *(*haṃkhīysacī)*.

haṃphau, m., associating, accumulation, 121a 1, N 156[16] (cf. Skr. *saṃbhava)*.

haṃphuta, associated, being together with, nom. sg. *-tä*, N 156[13], *-te*, 117b 2, *-phve*, N 57[15] &c, nom. pl. *-ta*, 121b 2, *-phva*, 121b 4, V *(*hambūta*, cf. Skr. *saṃbhūta)*.

haṃraṣṭo, all right, M 230, 231 *(-ṣṭu)*, 237, *hamuraṣṭu*, L 92[28], *hamaṛaṣṭu*, N 128[13], *haṃrraṣṭä*, V (s. *hama* and *rraṣṭa)*.

haṃthaltc, to scorch, past part. nom. pl. *-thrrīya*, N 75[27] &c, inch. pres. 3 sg. *-thrrīśtä*, 77a 2 *(*ham-tark?)*.

haṃtharka, f., scorching, pain, nom. pl. *-kä*, N 107[31] (s. *haṃthaltc)*.

haṃthrrīsāmata, f., paining, nom. *-sāṃma*, N 78[17] (s. *haṃthaltc)*.

haṃtsa, in late texts also *hatsa, hatsi*, together with, 24b 2, 61a 5, 82a 3, 117a 5 &c; *-āspāta*, having a refuge, M 195; *-ysurräbrīyaa*, with wrath and passion, gen. *-yai*, B *(haṃju + a?)*.

haṃtsatāt, f., association, acc. *-tetu*, M 328, instr. *-tsejsa*, Suv. xxv (s. *haṃtsa)*.

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hār, to enter, pres. middle 3 sg. *hāḍe*, C *(hā* and cf. Av. *ar)*.

hāra, m., Skr., a necklace, nom. *-rä*, N 101[36], instr. *-rna*, N 101[41], acc. pl. *-ra*, M 265.

haran, to prepare, or, to let fall, pres. 3 pl. *-ṇīndä*, M 265, perf. 3 pl. *-rastāndä īndä*, N 158[8] *(*harand*, cf. Av. *rād*, Skr. *randh?)*.

harays, to stretch out, hold out, past 3 sg. f. *-raṣṭātä*, LF 88[20] *(ha* and cf. Av. *raz)*.

harbiśśa, all and sundry, every, the whole, nom. sg. *-śśä*, *-śśi*, M 104 &c, nom. f. *-śśa*, M 159, acc. and adv. *-śśu*, M 129 &c, acc. f. *-śśo*, M 92, gen. *-śśi*, M 233, *-śye*, L 95[38], nom. pl. *-śśä*, 83b 1 &c, *-śä*, V &c, acc. pl. *-śśä*, 77a 2, 79a 6 &c, instr. pl. *-śyau*, M 332 &c, gen. pl. *-bäśśānu*, L 97[31], *-biśāṃnä*, *-biśāṃ*, V, D, loc. pl. *-biśvā*, D, S (Pehl. *harvīsp)*.

hariṣ, to split, conj. 2 sg. *-räṭa*, past part. *harṣṭa*, LF 86 *(ha* and cf. Av. *raēša)*.

haritc, to leave, past 3 sg. *haräte*, he is left, LF 78[1], past part. nom. sg. f. *harya*, D, nom. pl. *harita*, M 288, *harya*, D, nom. pl. f. *harye*, D; inch. *hars*, to be left, pres. 1 pl. *-sāmä*, M 107 *(ha* and cf. Av. *raēk)*.

harīys, to tremble, pres. middle 3 sg. *-ysde*, 80b 4 &c, 3 pl. *-ysāri*, V, fut. part. pass. nom. n. *-ysāñu*, N 79[31] &c *(ha* and cf. Pashto *rēẓdēdəl)*.

harīysa, m., trembling, instr. *-ysäna*, 20a 5 (s. *harīys)*.

harma, of any kind, any, nom. *-mä*, D (cf. Av. *haurva)*.

hārña, connected with trade, nom. *-ñä*, M 41[27] (cf. *hārua)*.

hāro, m., a herb, nom. sg. *-ro*, N 52[15], *-rau*, N 52[16], nom. pl. *-ro*, M 116 *(*ārauda*, cf. *hārud)*.

harśśa, brilliant, white (?), nom. pl. n. *-śśäñi*, M 150 *(-rśä-)*, LKZ 197 (where translated 'dark', cf. Skr. *ruśat)*.

harṣḍi, f., spit, LF 86.

hārua, m., a merchant, nom. *-rū*, M 140, gen. *-ruvi*, M 41[28], *-rū*, V, nom. pl. *-ruva*, M 208; *hārvaṣṣaa*, a young merchant, nom. *-ṣṣai*, N 75[31], instr. pl. *-ruvaṣyau*, N 52[8].

hārud, to grow, pres. 3 pl. *-rvaidä*, V 43b 2, past part. nom. sing. *hārstä*, 80a 3 *(hā* and cf. Av. *raod)*.

harūña, resplendent, acc. pl. f. *-ñe*, N 57[33] *(ha* and cf. Av. *raoχšna)*.

hārūṣka, herbal (?), nom. *-kä*, M 114 (s. *hāro)*.

haryāsa, black, dark, gen. pl. *-sānu*, 21a 1.

haṣḍa, m. (?), message, request, acc. *-ḍu*, HD 1, *-ḍä*, N 107[43] (cf. Hindi *ārzū)*.

haṣkala, s. *drrähaṣkala*.

haṣkama, m., aggregate, heap, acc. *-mä*, V (cf. Sogd. *'šk'np)*.

haṣpaljs, to cause to blossom, imper. 2 sg. *-lgya*, M 191, past part. nom. n., *-ṣprrīyä*, 117b 5 (cf. Sogd. *'sprg)*.

haṣṭa, eight, M 133 &c, *-ṣṭi*, D, gen. *-ṣṭänu*, N 153[15], loc. *-ṣṭvā*, A (Av. *ašta)*.

haṣṭama, eighth, nom. *-ṣṭaṃ*, N 166[11].

haṣṭātä, eighty, 13a 4, 18b 5, 36a 1, 62a 1, 2, 84b 3, 87b 1, 119b 5 &c, *-te*, M 167, *-ṣṭā*, 79a 5 &c, *-ṣṭä (yseränu)*, N 94[19], loc. *-ṣṭeṵo*, 18a 4, 35a 4; *-ysāresalī*, lasting eighty-thousand years, M 123 (Av. *aštāiti)*.

hāṣṭo, *hāṣṭä*, s. *hālsto*.

haṣṭūsu, eighteen, N 111[15], L, *-ṣṭūysāre*, eighteen thousand, 20a 4, b 3 (cf. Av. *aštadasa)*.

haska, m., an elephant's tusk, gen. *-skä*, B, nom. pl. *-ska*, M 144, B.

haspījsā, f., effort, nom. *-jsā*, N 154[30] (s. *haspitc)*.

haspäsca, f., effort, LF 82[1] (s. *haspitc)*.

haspitc, to make efforts, perf. 3 pl. *-späta īndi*,

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M 290; caus. *haspīj*, L; inchoat. *haspäs*, pres. 1 pl. *-sāmä*, M 334, imper. 2 pl. *-sta*, M 270 &c, fut. part. pass. nom. n. *-sāñu*, M 201 &c (cf. LF 82).

hasta, m., Skr. *hastin*, an elephant, nom. *-stä*, M 41[6] &c, acc. *-stu*, N 76[44], gen. *-stä*, M 41[17], nom. pl. *-ste*, N 68[37]; *-bāraa*, m., an elephant-rider, nom. *-rai*, M 41[16]; *-ṣṣaa*, m., a young elephant, gen. *-ṣṣai*, N 171[10].

hastama, best, nom. *-mä*, 84a 2 &c, voc. *-ma*, M 257, acc. *-mu*, M 186 &c, acc. f. *-mo*, 24a 1, 2, 25b 2, 5 &c, *-mu*, 7b 3, 83a 4, *-ma*, M 41[26] &c, instr. *-ṃmina*, N 57[38] (Av. *hastəma*).

hastara, better, nom. *-rä*, *-ri*, M 41[23] f.

hataiṣṭa, s. *hais*.

hatcan, to break, to destroy, caus. pres. middle 3 sg. *-tcañäte*, N 22[3], Hu 35, act. 3 pl. *-tcañīndi*, M 198, opt. 3 sg. *-tcañä*, 36a 6, imper. 2 pl. *-tcañita*, M 276, past part. instr. f. *-tcaśte*, N 50[29] (cf. Av. *sčand*).

hatcanāka, destroying, nom. *-kä*, A (s. *hatcan*).

haṭhṭha, f., truth, nom. *-ṭhṭha*, M 316, *-ṭha*, V, acc. *-ṭhṭho*, M 241 (cf. Av. *haiθya* and s. *haitha*).

hatäro, sometime, M 221 &c, *-ru*, M 250, *-taro*, N 33[18]; *hatärra*, one time, once, M 110 &c, *-rro*, N 33[15], *-tarra*, 79a 4, *herra*, L 93[2] &c; *hatäḍara*, belonging to sometime, former, adv. *-ru*, N 33[20]; *hatäḍarāṃjsia*, the same, N 33[22], nom. pl. *hataḍarāṃjsäya*, N 141[34], gen. pl. *haḍarāṃjs...* N 119[42] (cf. Av. *hakərət*).

hatīśāña, s. *hais*.

hau, m., voice, word, acc. *hau*, N 76[11], instr. *-na*, *hona*, L &c.

hauda, seven, 25a 1, 85b 1, 3, 5 &c, *hoda*, M 132 &c, instr. abl. *-dyau*, 25a 3, 62a 2, 82a 3, 117b 4 &c (Av. *hapta*).

haudama, seventh, nom. *-mä*, *-mi*, M 157 &c, gen. *-mye*, L 97[28, 37].

hauparehaudā, seventy-seven, A.

haur, to give, pres. 2 sg. *herä*, N 102[23], 3 sg. *heḍä*, 33a 3, 5, b 2, 4, 6, 34a 2 &c, *hiḍi* &c, V, opt. 3 sg. *-rī*, V, *-rä*, 33a 2 (miswritten *-ru*), 5, b 1, 3, 5, 34a 2, 4, inj. 1 sg. *-rūmä*, N 125[44], imper. 2 pl. *hauḍa*, *hoḍa*, H 38[7], N 114[12], past 2 sg. *hūḍai*, N 148[27], 3 sg. *hūḍe*, M 302, *hauḍe*, S, 2 pl. *hūḍānda*, M 220, 3 pl. *hūḍāndä*, M 321, *hauḍāḍä*, N 114[21], past part. *hūḍä*, M 308, *haudä*, V, fut. part. pass. *-rāña*, V (**aδi-bar* or *ha-vār*, cf. Sogd. *δβr*, s. Tedesco, Bull. xxv, 54).

haura, m., gift, donation, nom. *-rä*, 16b 2 &c, acc. *-ru*, 33a 2, 5, b 1, 3—5, 34a 2, 4 &c, *-rä*, 33a 3, b 6 &c, acc. pl. *-ra*, *hora*, M 220, 291 (s. *haur*).

haurāka, giving, giver, nom. *-kä*, V (s. *haur*).

haurāmata, f., giving, instr. abl. *-rāṃmejsa*, V (s. *haur*).

hauryaḍä, uncertain and unidentified, HD 9.

haut, to know, to understand, pres. middle 3 sg. *-tto* (!), N 141[23], 3 pl. *-tāre*, 34b 4 (*ho-*), 35a 3, 4, 79a 6, inj. 3 sg. *-tta*, 35a 2, past 3 sg. *hostä*, N 168[30] (*ha* and cf. Av. *vat*).

hauta, f., knowledge, ability, power, nom. *-ta*, 27a 2, b 2; *hauva*, L 92[37] ff., *hova*, N 141[25]; acc. *hoto*, M 295 &c, *-tu*, N 90[35], instr. *hvetäjsa*, 21a 6, 24a 2, *hvete*, N 126[1], *hotäjsa*, M 298, *hauvijsa*, *hauvajsa*, A, gen. *hvetä*, M 116 (?), *hauvi*, *hauva*, A (**ha-vātā*, s. *haut*).

hāva, m., benefit, advantage, nom. *-vi*, M 52[27], *-vä*, N 93[36], acc. *-vu*, 20b 5, 117a 3 &c, *-vä*, N 123[29] &c, gen. *-vi*, N 153[6], nom. pl. *-va*, M 326 &c, *-vä*, D; *-vaṃgāra*, benefiting, furthering, nom. *-rä*, 117a 5 (cf. Av. *hav*).

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hayāka, unidentified, nom. *-ki*, S.

hayär, to be pleased at, pres. 3 pl. *-rīndi*, 16b 5 &c, pres. part. nom. pl. *-yiraṃdā*, *-yaraṃdā*, A (cf. Pers. *yār?)*.

hayärūṇa, f. (?), desire, attachment, nom. *-ṇa*, M 153, N 151[31], instr. pl. *-ṇyau*, N 131[42] (s. *hayär)*.

hays, to drive, to perform, pres. 3 pl. *tvīṣṣe haysīndi*, they overpower, M 331 (cf. Av. *az)*.

hāysa, distant, nom. f. *-ysa*, M 151, N 153[9].

haysga, f., nose, nom. pl. *-ysge*, N 131[31], L (Barth. i, 43 compares Pehl. *azg*, branch).

hayzgamata, f., anxiety, despondency, nom. *-tä*, 24a 6, nom. pl. *-ysgam..*, N 107[21], abl. pl. *-tyaujsa*, N 113[16] (cf. Av. *azgata?)*.

haysguṣṭana, n., affliction, nom. *-nä*, 36b 2, loc. (?) *-ñu*, N 129[6].

haysnā, to wash, past 3 sg. *-ātä*, V (cf. Av. *snā)*.

hayūna, m., friend, M 31[25], acc. pl. *-yūṃ*, S, gen. pl. *-yunāṃ*, Suv. xxiii, *-yuṃdauśti*, Suv. 37 (Leumann compares Skr. *sayoni*, but cf. Skr. *yu)*.

heinā, uncertain and unidentified, C.

herra, s. *hatärra*.

hi, uncertain, perhaps a particle, V, S *(hi-khvari)*.

hälysda, present, at hand, nom. sg. *-dä*, N 128[3], nom. pl. *-da*, M 199, N 151[23], C.

hämä, to be, to become, pres. middle 3 sg. *-mäte*, 4a 1, 13b 3, 14a 1, 2, 5, b 1, 21b 2, 27a 2, b 4, 6, 32a 2, 3, b 4, 33a 3, b 4, 6, 34a 2, 4, b 1, 5, 35b 6, 36a 2, b 1, 2, 77a 2, 3, b 1, 79a 5, 80a 6, b 2, 84a 2, 85b 3, 5, 119a 3 &c, *hämetä*, *hamätä*, *hamatä*, *hamete*, *hämye*, *hamye*, *hame*, *hamä*, V, *häme*, 117a 1, 121a 2 &c, 3 pl. *-māre*, 4b 2, 7b 2, 14a 3, b 3, 16a 1, 32b 5, 33a 1, 5, b 1, 3, 6, 34a 4, b1, 35b 3, 36b 3, 83b 6, 121a 1, b 2 &c, *-māri*, 121 b 4 &c, conj. 1 sg. *-māne*, C, *hamāṃne*, N 58[20], 2 sg. *hama*, V, 3 sg. *-māte*, 20a 1, 77a 4, *himāte*, *hamāte*, *hamāve*, *hämāve*, *hämätä*, *hamāti*, V, 1 pl. *-māmane*, 77b 2, 3 pl. *-mānde*, M 92, opt. 3 sg. *hamīya*, V, *hämya*, 33a 1, 2 pl. *-mīru*, M 108, 277, 3 pl. *-māro*, 27b 5, 33a 1, 4, b 1, 3, 5, 34a 1, 4, 6 &c, inj. 3 sg. *-mäta*, 27a 3, 36a 6, 79a 1, *hama*, V, past 1 sg. *-mätemä*, 24a 2, b 4, 3 sg. *-mätä*, 14b 2, 82b 2, f. *-mäta*, 24a 6, 82a 5, 3 pl. *-mäta*, 25b 6, 62a 1, 2, 82a 4, 83b 3, 4 &c, *hamya*, V, f. *-mäte*, 84b 6, perf. 3 sg. *hamyetä*, i. e. *hämätä vätä*, V, n. *himyetu*, N 77[1], fut. part. pass. nom. n. *-māñu*, N 50[35] *(*ham-i*, cf. Wakhi *hämüin)*.

hīna 1, Skr., lower, nom. *-ni*, *-nä*, M 41[30], B.

hīna 2, f., an army, nom. *-na*, M 137 &c, acc. *-no*, M 276 &c, instr. *-ñejsa*, 117a 5 &c, gen. *-ñe*, M 142 &c, nom. pl. *-nä*, M 325 (Av. *haēnā)*.

Hiṃduva, *-dvāna*, Indian, L.

härа, m., thing, object, nom. *-rä*, *hirä*, *herä*, *hiri*, V &c, acc. *-ru*, 14b 2, *-rä*, V, instr. *-rna*, M 147 &c, nom. acc. pl. *-ra*, 14b 3 &c, instr. pl. *-ryau*, 14b 2, 16b 5, 121b 2, gen. pl. *-rāṇu*, 121a 4, &c, *-rāṃnä*, V; *härju*, anything, everything, M 171, 271, C (cf. Skr. *artha)*.

hīro, under, miswritten for *bendä*, on, 25a 3 (cf. Av. *aδairi)*.

härṣṭāya, m., substantiality, reality, nom. *-yä*, Hu 31, *-ṣṭei*, M 163, acc. *-ṣṭei*, L 111[21], instr. *-yä*, 83b 1 &c, loc. *-ya*, V (s. *härа)*.

häryāña, m. or n., atrocity, acc. pl. *-ṇa*, M 250 (cf. Av. *ərəyant)*.

hīśśiḍauśtīnaa, familiar, friendly, acc. *-nau*, N 141[14].

hiṣ, to send, pres. 3 sg. *hätä*, 80b 2, 1 pl. *ḥāmä*, 117a 2 (cf. Skr. *iṣ)*.

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hīs, to come, pres. 3 sg. *-śtä*, 36a 1, 83a 5 &c, 3 pl. *-sīndä*, M 274 &c, conj. 2 pl. *-sāta*, M 99, S, opt. 1 sg. *-śśo*, M 335, *-śi* (?), S, 3 sg. *-sīyi*, M 103, past 3 pl. f. *-ṣṭe*, 84b 5 *(hā* and inch. of *i*, to go).

hīsa, m. or n., apparently adapted from Pali *issā*, envy, jealousy, acc. *-su*, M 236, 242, instr. *-sina*, Suv. xxv.

hīsca, f., coming, future, nom. *-ca*, 79a 1 (s. *hīs)*.

häta, n., Skr. *hita*, benefit, good, Skr. dat. *-tāyä*, M 162 &c; *-taṃkara*, a benefactor, nom. pl. *-ra*, M 91.

hätänaa, black, dark, nom. *-nai*, M 144.

hīv, to make one's own, pres. middle 3 sg. *-viye*, M 292, inf. *-vye*, M 112, caus. fut. part. pass. *-vyañāñä*, to be identified, N 153[19] (denom. of *hīvī)*.

hīvī, own, nom. *-vī*, M 127 &c, nom. f. *-vya*, 80b 6 &c, acc. *-vī*, M 237 &c, instr. *-vīna*, M 297, *-vī*, N 58[5], instr. f. *-viñe*, 21a 6 &c, *hyeñe*, D, nom. pl. *hīya*, V, acc. pl. *hävya*, C, *hīya*, A, acc. pl. f. *hävye*, B, *-vye*, L 93[36] &c, *hīye*, S, instr. abl. pl. *-vyau*, 21b 1 &c, *hävyo*, C, gen. pl. *hīyāṃ*, A; in semi-compounds *-vī*, M 273 &c (cf. Av. *χᵛaēpaiϑya)*.

hīvyāka, owning, owner, nom. *-kä*, M 156, 163 (s. *hīv)*.

hīvyātca, f., the individual character, special property, V 25b 1.

hīyāra, m. or n., fruit, nom. pl. *-ra*, M 119, 294, C.

hīyauśca, f., selfwilledness, desire, nom. pl. *-cä*, V; *-pāṣkala*, assuming any shape at will, nom. pl. *-la*, 24b 1 *(hīvī* and **vasyacī*, cf. Av. *vas)*.

hīyauṣṭya, f., desire to appropriate, attachment, nom. with suffixed *ī*, *-yai*, V *(*hīvyeuṣṭikā*, cf. Av. *vas?)*.

hrrajāmata, f., uproar, tumult (?), nom. pl. *-jāmä*, N 102[5].

hu, well, s. *hubasta* &c.

hū, uncertain and unidentified, S.

hubasta, well bound, nom. *hūbasti*, S (cf. Av. *hu* and *basta)*.

hubyauda, well obtained, nom. *-dä*, N 93[36] *(hu* and s. *byāh)*.

hūḍa, s. *haur*.

hudaha, m., a good man, an eminent person, voc. *-he*, N 66[31, 34] *(hu* and *daha)*.

hudanda, well tamed, nom. *-ṃndi*, M 147 *(hu* and cf. Skr. *dānta*, Av. *danta?)*.

hudihūna, belonging to an eminent man, nom. pl. *-na*, V (s. *hudaha)*.

hūduva, these two, L.

hugvāna, properly existing, nom. pl. *-na*, V (s. Bailey 82).

huhvata, well spoken, nom. pl. *-ta*, N 47[21] *(hu* and s. *hvan)*.

hūṃjīnaa, bloody, N 10[36] (from **hūṃja*, **hunacī*, s. *ḥuna)*.

humurja, f., calculation, acc. *-jo*, N 75[18] (wrongly restored as *hāmurjo)* (cf. *ahumāra)*.

hūñ, to dream, pres. part. *-ñāṃdai*, S (den. of *hūna)*.

hūna, m., a dream, nom. *-nä*, M 127, gen. *-nä*, *-ni*, M 170 &c, loc. *-ña*, N 57[5] &c, acc. pl. *-na*, L 140[23], *-nä*, V (Av. *χᵛafna)*.

ḥuna, m., blood, nom. *-nä*, 14a 1 &c (cf. Pehl. *χūn)*.

hunāta, well aquired, nom. pl. *-ta*, N 93[37] *(hu* and s. *nā)*.

hurā, f., Skr. *ūrṇā*, the circle of hair between the Buddha's brows, nom. *-rā*, M 168.

hurīttara, easier, nom. f. *-ra*, nom. n. *-ru*, N 158[27] f.

huśśīya, very white, nom. with suffixed *ī*, *-yī*, M 144 *(hu* and *śśīya)*.

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huṣ, to dry, to exsiccate, inf. *ḫū*, 35a 2 (Av. *haoš*).

huṣka, dry, acc. pl. n. *-ṣke*, N 169[6] (Av. *huška*).

huṣṣ, to grow, pres. 3 sg. *-ṣṭä*, past 2 pl. *-ṣṣätändä sta*, M 245 (Av. *vaχš*).

huṣṣa, increasingly, more and more, M 324 &c, *huṣa*, V (s. *huṣṣ*).

hūs, to sleep, pres. 1 sg. *-sīme*, S, 3 sg. *-śtä*, N 94[8], L, pres. part. *-saṃdä*, V (Av. *χᵛafs*).

husīya, well grasped, well learned, nom. *-yu*, N 75[18] (*hu* and s. *sātc*).

huta, f., some part of a horse's body, acc. *-to*, M 149.

hutāṣṭa, well considered, nom. pl. f. *-ṭe*, M 277 (*hu* and s. *kāṣ*).

hutsuta, well gone, adv., *-tu*, 85a 3 (*hu* and s. *tsu*).

Hūttartti, name of a town, S.

huvadīta, well ignited, n. pl. *-ta*, 14a 3 (*hu* and *padīta*).

huvistāta, well established, nom. *-tu*, N 120[8] (*hu* and *vistāta*).

huyuḍa, well done, easily done, nom. *-ḍä*, *-ḍi*, *hauyuḍi*, V (*hu* and s. *yan*).

hvah, to beat, to oppress, past 3 pl. *hvastāndi*, M 309, past part. nom. *hvastä*, M 324 (Av. *χᵛah*).

hvāha, broad, nom. *-hä*, M 136 &c, nom. f. *-ha*, M 159 &c, acc. *-hu*, M 317 (**hupāϑa*).

hvāhīñi, f., breadth, nom. or. instr. *-ñä*, M 134 (s. *hvāha*).

hvāhittāt, f., broadness, instr. *-hitte*, S (s. *hvāha*).

Hvaṃna, m. or n., Khotan, gen. *-nä*, *-ni*, H 36[36], 40[3], S, loc. *-nya*, &c, S.

hvaṃraṃdaina, connected with sensual pleasure, instr. pl. *-ñau*, S (form uncertain).

hvan, to speak, pres. 1 sg. *hvāñīmä*, 20a 2 (*-ñä-*), 21a 5, 36a 5 &c, 3 sg. middle *hvāñäte*, 32a 2, 62a 3 (*-ñi-*), 80b 5 &c, *hvāñe*, *hvāñä*, V &c, 1 pl. *hvāñāmä*, 84b 2, 2 pl. *hvāñäta*, L 102[39], 3 pl. *hvāñīndä*, 25a 4, 32a 1, 4, 36b 4, 77a 3, b 4, 80b 6, 85b 2, 4, 6 &c, conj. 1 sg. *hvāñīñä*, 83a 5, opt. 3 sg. *hvāñīye*, *hvāñī*, V &c, 3 pl. *hvāñāro*, 27b 5, 6, N 158[7] (*-ra*), inj. 1 sg. *hvāñūṃ*, N 102[14], imper. 2 sg. *hvāña*, 20b 6, 117a 4 &c, 3 pl. (?) *hvāñādu*, N 81[21] (probably miswritten for *-nāde*, i. e. *-nānde*, 3 pl. conj.), past 1 sg. *hvataimä*, 25b 3, 83b 1 &c, 2 sg. *hvatai*, 14a 4 &c, *hvai*, N 171[25], 3 sg. *hvate*, 4a 4, 7a 5, 6, b 2, 3, 13b 4, 5, 14a 2, 3, 5, 16a 2, 20b 5, 21a 1, 2, b 2, 25b 4, 27a 1, 4, 5, b 1, 3, 34b 6, 35a 1 (*hvete*), 2, 79a 1, 3, b 1, 2 (*hvetä*), 80a 2, b 3, 83a 1, 3, 84a 1 (*hvetä*), 85a 5 (*hvete*), 87b 5, 107a 2 &c, *hve*, 21b 6, 32b 5, 78b 1—3, 79a 1, 2, b 2, 3, 80b 2, 83a 6, 84b 2, 85a 4, 87b 6, 107b 5, 117b 3, 121a 2 &c, 3 sg. f. *hvatätä*, N 47[9, 11], 3 pl. *hvatāndä*, 7a 1, 18b 3, 20b 1, 5, 21b 5, 25b 1, 85a 2, b 5 &c, *hvāndä*, 20b 4, 82b 2, 84a 2, 107b 4 &c, inf. *hvīye*, M 286, *hvāñä* (?), N 102[3], past part. pass. *hvata*, *hva*, V &c, gen. *hvatye*, 16a 1, 20b 6, *hvaye*, *hvayai*, V &c, fut. part. pass. nom. *hvañai*, V, *hvañi*, N 145[26]; pres. pass. 3 sg. *hvīnde*, 79b 3 &c, *hvīde*, *-dä*, V, 3 pl. *hvañāre*, *-ri*, N 131[41], V (Av. *χᵛan*).

hvanaa, m. or n., saying, word, nom. *-nai*, 18a 1, 34b 1—3 &c, acc. *-nau*, 13a 4 &c, gen. *-nai*, 16a 1, 21b 6, 107a 3 &c (s. *hvan*).

hvāñaa, m., a preacher, nom. *-ñai*, M 252, acc. pl. *-ñā*, M 327 (s. *hvan*).

hvāñāka, preaching, a preacher, instr. *-käna*, V, nom. pl. *-ka*, N 158[38] (s. *hvan*).

hvāñāmata, f., saying, speaking, nom. *-ta*, N 42[24], acc. *-to*, 121b 1, instr. *-māte*, 32a 5, gen. *-ñāṃme*, V (s. *hvan*).

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hvandīnaa, human, nom. pl. *-nā*, M 191, *hvaṃṇḍīnā*, S (s. *hye*).

hvar, to eat, pres. 2 sg. *hvīrä*, C, 3 sg. *hvīḍä*, L, 3 pl. *-rīndä*, 85b 2, 5, L, past 2 pl. *hvaḍāṃda sta*, HD 7 (uncertain), 3 pl. *hvaḍāndä*, M 235, past part. *hvaḍä*, V, fut. part. pass. *hverä*, N 76[4] (Av. *χᵛar*).

hvara, f., a sister, instr. *-ri*, N 164[7] (Av. *χᵛanhar*).

hvaraka, f., a sister, instr. pl. *-kyau*, N 163[21], *hvārakyau*, N 164[10] (s. *hvara*).

hvarāka, eating, an eater, gen. *-ki*, N 111[14] (s. *hvar*).

hvaraṃcīñä, f., circumambulation to the right, instr. *-ñä*, 21b 1, 24a 2, 25a 6, V (s. *hvarandaa*).

hvarandaa, right, southern, nom. f. *-raṃca*, L, acc. *-dau*, 13b 2, 85a 1 &c, gen. *-dai*, 24b 5 (Sogd. *γw'r'nt*).

hvāṣṣaka, self-growing, nom. *-kä*, M 116 (**hvavaχšaka*).

hvāṣṭa, principal, first, nom. *-ṣṭä*, M 213 &c, nom. f. *-ṣṭa*, M 134, *-ṣṭä*, V, voc. *-ṣṭo*, M 257, gen. *-ṣṭi*, *-ṣṭiye*, S, nom. pl. *-ṣṭa*, M 162 (Sogd. *γwyštr*, *χvštij*, s. Tedesco Bull. xxv, 53).

hvasta, s. *hvah*.

hvata, own, *-kṣīra*, in the own country, N 176[17]; *hvatä hva*, N 176[2], *hvata hvatī*, C, *hva hva*, S, each in his way, severally (cf. Av. *hva*, *χᵛato*).

hye, m., a man, nom. *hye*, 27a 5, 33a 1, 34b 5, 6, 36a 6, 61a 1, 77b 5 &c, acc. *hyandu*, 14a 5, 36b 4, 77b 5, 80b 6 &c, *hyaṃḍu*, 80b 2, instr. abl. *hyandäna*, 77b 5, *hvaḍäna*, V, gen. *hyandi*, *-dä*, 14b 1, 21b 6, 77b 1, 83a 2 &c, *hvaṃḍä*, V, *hyandiye*, 14a 4, nom. pl. *hyandä*, 7a 1, 20b 2, 61a 4, 78b 1, 80a 6, b 1, 3, 6, 107b 1, 121b 2 &c, *hvaṇḍä*, A, *hvataṃḍä*, 82b 2, acc. pl. *hyandä*, 80b 2, 4, *hvaḍä*, 82b 2, instr. pl. *hyandyaujsa*, M 122, gen. pl. *hyaṃdānu*, 80b 6, *hvaṇḍāṃna*, A, loc. pl. *hvaṃṃḍvā*, S (**haušavant*, cf. Tedesco ZII iv, 127, Pashto *žawai*).

hveta, s. *hauta*.

Hyetsveri, name of a place, S.

Hyettu, name of a place, S.

hvī, m., sweat, M 31[28] (Av. *χᵛaēδa*).

Hvinitcviṃni, name of a place, S.

hyīya, human, nom. *hvīyä*, N 80[4], nom. f. *hvīya*, N 113[11], acc. *-yä*, 32a 1, instr. *-yäna*, 83b 6, loc. *-ya*, M 37[16], nom. pl. *-ya*, M 37[15] (s. *hye*).

i.

ī 1, emphatic particle, s. *hama*, *hvata*, *mamä*, *ne*, *ṣa*, *tsu*, *ttanda*, *ttera*, *tvī*, *ttrāma*, *vara* &c (cf. Skr. *eva*).

ī 2, enclitic pronoun of 3 sg., coalesces with preceding *a*, *e* and *o* to *ai*, with *ä*, *i* to *ī*, with *u* to *uī*, *vī*, *uä*, *ui*; sometimes, especially after long vowels, the hiatus is covered by *t*, thus *ā-t-ī vā*, L, *pustya-t-ī viśtī*, A, *pye-t-ī*, 78b 4; in some texts *y* is used in the hiatus, and then *ī* is usually shortened to *i*, *ä*, *e*; for examples s. L and the vocabulary, passim.

iccha, f., Skr., wish, nom. pl. *-che*, M 127.

Īcu, name of the present Hami, S.

īgamä, at one stretch, uninterruptedly (Tib. *mchi-ma-zag-pa*), 20a 5 (**aivakama*, cf. Av. *aēwa?*).

ihīvyanāsauña, n., taking what is not one's own, gen. *-ñä*, N 120[14] (**ahīvia* and *nāsauña*, cf. *hīvī* and *nā*).

Ijūva, name of a place, S.

īmu, to-day, 121a 1, 3—5 &c, *-mä*, 121a 1.

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īña, uncertain word, *-ñi*, *-ñä*, *-ña*, in consequence of, M 213, N 111[27], V, *-ñä vätä*, in the direction of, 85b 4 6, *-ñakä*, *-ki*, *-ka*, from, V, S.

indriya, n., Skr., sense, nom. *-dri*, V, nom. pl. *-drye*, N 75[41], instr. pl. *-driyo*, *-dryau*, *idryau*, L.

iṃdrrājsa, m., office-holder, caretaker (?), nom. *-jsi*, S.

Iṅgaṇa, m., Skr., name of a man, acc. *-ṇu*, M 93.

īrata, unidentified, C.

Īrāvaṇa, m., Skr. *Air-*, name of Indra's elephant, gen. *-ṇä*, B.

irdi, f., Skr. *ṛddhi*, miraculous power, nom. *-di*, B, instr. pl. *-dhyau*, M 27[28].

Īrīnaa, Iranian (Leumann), nom. pl. *-nā*, N 158[5].

Ärmäyästa, s. *Amätāya*.

Īśumi, name of a town, S.

iśvaria, n., Skr. *aiśvarya*, power, gen. *-ī*, M 200 &c.

īs, to return, pres. 3 sg. *īśte*, S, middle 3 sg. *īste*, M 194 &c (cf. *hīs*).

īsā, f., a flaw, weakness, nom. *-sā*, M 149.

iysgär, to take up (?), conj. 3 sg. *-gänāte*, H 40[13], uncertain *-gede*, *-gärya*, H 40[13] (*us* and s. *ggär?*).

j.

jābūvana, n., Skr. *jāmbunada*, gold, gen. *-nä*, N 158[1].

jaḍa, Skr., dull, stupid, nom. *-dä*, 34b 5, nom. pl. *-ḍa*, 16b 1, 34b 4, voc. pl. *-ḍyau*, 20a 1, instr. pl. *-ḍyau*, V, gen. pl. *-ḍāṃna*, V.

jaḍī, n., dulness, stupefaction, instr. *-ḍīna*, 77b 6 &c.

jaḍīnaa, connected with dulness, acc. f. *-ḍīṃgyo*, M 192 (*gyaḍ-*), 261, 285, instr. *-nai*, Suv. xxiii (s. *jaḍa*).

jāggara, f., Skr. *-garā*, waking, vigil, acc. *-ro*, M 97 (*-rau*), 231.

jakāra, m., Skr., the letter *ja*, nom. *-rä*, Hu 30.

jāla, n., Skr., a web, a net, a fence, nom. *-lä*, M 138, nom. pl. *-la*, N 120[24], gen. pl. *-lānu*, C.

Jalaprabha, m., Skr., name of a man, nom. *-bhi*, M 138.

jāna, s. *dhyāna*.

janavata, n., Skr. *-pada*, a province, nom. pl. *-te*, N 42[22].

Jaṃbutīva, m., Skr. *-dvīpa*, name of a continent, nom. *-vä*, M 113 &c, *-bvīvi*, N 89[39], *-bvī*, D, gen. *-bvīyä*, N 77[4], 158[4], with suffixed *ī*, *-vī*, M 150, loc. *-va*, *-tīya*, *-tīta*, *-bvīya*, N 89[40] ff.

Jaṃbvīyaa, belonging to Jambudvīpa, nom. pl. *-yā*, 61a 4, gen. pl. *-yāṃ*, N 166[1].

jaṃpha, unidentified, H 37[12], HD 8.

jasta, s. *gyasta*.

jāti, f., Skr., a birth, acc. *-ti*, V 3a 1.

jaṭila, m., Skr., an ascetic with matted hair, nom. pl. *-la*, M 206.

jātismara, Skr., remembering former births, nom. *-täsmarä*, 79a 5, *jāsmarä*, A, D, nom. pl. *jāsmara*, N 58[11].

jauna, miswritten for *jyāna*, n., disappearance, nom. acc. *-ni*, V (s. *jī*).

jeh, to exert oneself, to worry about, with *vā*, i. e. *ava ā*, to despise, pres. middle 3 sg. *-häte*, L 102[37] (cf. Skr. *yas*).

ji, indefinite particle, V (cf. Skr. *cid*).

jī, to suppress, to make disappear, pres. 3 sg. *jändä*, M 196, inj. 3 sg. *jända*, M 275, imper. 2 sg. *jina*, M 192, 2 pl. *jinda*, M 278, past 2 sg. *jitai*, M 261, 285, 3 sg. *jäte*, N 77[7], 2 pl. *jätānda*, M 109, 245, past part. nom. f. *jya*, *ja*, A, nom. pl. *jäta*, M 220; *jätaāchā*, nom. pl., free from disease, N 76[15] (*jya-*),

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76[21]; *jyajsīnya*, nom. pl., whose lifetime is at an end, A; *jitapuṷaṇa*, nom. pl., free from fear, M 218, N 57[43] *(japṷeṇa)*; pass. pres. 3 sg. *jīye*, 16b 5, M 114, *(ni)jīyä*, Hu 31, V 43b 4 &c, 3 pl. *jiyāre*, M 116, N 111[10], *jyāre*, 4a 1, 36a 5, 79a 6, 83a 6 &c, *jāre*, *jāri*, L, D, V, conj. 1 sg. *jyāṃne*, S, 3 sg. *jiyāte*, *jyāte*, L, 3 pl. *jäyānde*, 83b 1, M 336 *(ji-)*, *jaude*, N 57[42], pres. part. *jiyāna*, L (Av. *jyā)*.

jināka, suppressing, nom. *-kä*, D (s. *jī)*.

jiṅga, f., suppression, disappearance, nom. *-ga*, 18b 3, acc. *-go*, M 224 &c, gen. *jägye*, N 111[10], nom. pl. *jiṃje*, 79b 5 (s. *jī)*.

jistādä, they paid (?), H 38[3], HD 8 (cf. Skr. *yat?)*.

Jīva, m., Skr. *Jeta*, name of a man, gen. *-vä*, V.

jīvanāsāmata, f., perception of life, nom. *-sāma*, V (translates Skr. *jīvagrāha*, cf. *nāsāmata)*.

jīväta, n., Skr., life, nom. *-tä*, 14b 2, *-te*, N 68[42], acc. *-tu*, 14b 1, *-tä*, 36b 1, abl. *-vyena*, 37b 3, *-vye*, D.

jñāna, n., Skr., knowledge, nom. *-nä*, N 175[35]; *-saṃbhāra*, m., collection of knowledge, instr. *-rna*, N 176[25].

Jñānauka, n., Skr. *-nolka*, a Buddhist text, acc. pl. *-ki*, N 163[20].

jsa, postposition with abl.-instr.; used after the verb N 131[5] (Av. *hača)*.

jsā, to go, pres. middle 3 sg. *-te*, M 129 &c, *-tä*, *-ti*, 107a 1 &c, pres. part. nom. *-nä*, N 154[22], *jsā*, A, nom. pl. *-na*, M 319, *jsāṃ*, N 114[19] &c (cf. Av. *gam*, Skr. *gā)*.

jsan, to slay, to kill, pres. 3 pl. *-nīndä*, 77b 6, *janīdä*, A, past 3 pl. *jsatāndi*, M 235, fut. part. pas. *-nāñä*, 77a 6 &c (Av. *jan)*.

jsaṃgga, f., killing, slaughter, gen. *-gye*, N 120[15] (s. *jsan)*.

jsāra, n., corn, acc. *-rä*, N 114[12] &c, gen. *-rä*, HD 11, nom. pl. *-rañä*, instr. pl. *-rañyau*, LKZ 196 (cf. Lit. *grúdas)*.

jsatīnaa, connected with the killed, acc. *-nau*, 14a 4 (s. *jsan)*.

jsauju, a little, in the least (Tib. *cuṅ-zad)*, 117a 4.

jsaunäta, bent, kneeling, nom. *-tä*, N 107[35], nom. pl. *-ta*, 20b 3, 83a 2 &c (cf. Av. *ǰaiwi* and s. *uysnäta)*.

jṣeina, light, quick, nom. f. *jseṇa*, M 154; *jṣeinu*, easily, M 147, *jṣeṇu*, N 76[43, 46], *jṣeinu väte*, M 169 &c.

jsīna, f., lifetime, nom. sg. *-na*, 36a 2 &c, *jsī*, N 113[11], acc. *-no*, M 286, *-na*, A, D, gen. *-ñe*, N 75[26], *-ñi*, A (cf. Av. *gaya)*.

jsīr, to deceive, pres. middle 3 sg. *-re*, N 101[42] (caus., base *gar?)*.

jsīrāka, deceiving, a cheat, nom. pl. *-ka*, M 136 (s. *jsīr)*.

jsīrgya, f., deception, nom. *-gya*, *-ja*, M 272, N 24[27] (s. *jsīr)*.

jsūṣṭä, unidentified, V.

jsvāka, s. *nijsäṣāka*.

ju, indefinite particle, 13a 1, b 6, 16b 1, 20a 1, b 2, 27a 2, 6, b 5, 32b 6, 33a 1, 2, 36a 5, 77a 1, 85b 2, 4, 6, 117a 4 &c; with suffixed *ye*, *jve*, 16b 4, 27b 1 (s. *ji*, *cu)*.

jū, to live, pres. 3 sg. *-tä*, M 52[31], 3 pl. *jvīndä*, N 176[9], conj. 1 sg. *jvīñi*, 14b 3 (Av. *ǰva)*.

jū, unidentified, N 141[23].

jud, to fight, pres. middle 3 pl. *juvāre*, *jvāre*, L 73[37], inf. *jvānä*, 80a 6, b 1 (Av. *yaod)*.

jūhānaa, connected with reaping (?), acc. or gen. *-nai*, S (cf. Bal. *johān*, stack of corn ?).

jūna, n., times, fold, acc. pl. *-na*, N 158[32] &c, *gyūna*, C II 8 (miswritten *gūna)*; *dasogyūṃnau*, tenfold, M 125 (cf. Av. *yav)*.

jvāka, living, a living being, V (s. *jū)*.

jvīṃ, unidentified, S.

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k.

ka, when, if, that, 77b 3 &c, *kā*, N 158[6] &c, with suffixed *u*, *kau*, 36a 5 &c, *ko*, 27a 3, 5 &c (Av. *kaδā*).

kaburi, s. *buro*.

Kāḍa, m., name of a man, acc. *-ḍu*, M 94.

kāḍara, m., a sword, acc. with suffixed *ī*, *-ruī*, C, instr. *-rna*, 14a 5 (cf. Av. *karəta*).

kāhyänaa, made of brass, instr. *-nai*, M 147 (cf. Skr. *kāṃsya*).

Kailāsa, m., Skr., name of a hill, loc. *-sä*, N 166[14].

Kaja, name of a month, S, H.

kāla, m., Skr., time, acc. *-lu*, M 93 &c, instr. *-lna*, S, gen. *-li*, M 233 &c.

kalahāraa, quarrelling, nom. pl. *-rā*, 80b 1, 5 (Skr. *kalahakāraka?*).

kali, m., Skr., the present age, *-lä rre*, the Kali king, V; *-yuggia*, belonging to the Kali yuga, nom. *-ggī*, C.

kaljs or *kaltc*, to sound, to play, pres. middle 3 sg. *ḳaje*, N 57[10], act. 3 pl. *-jīndä*, 121a 4, *-jändä*, C (probably onomatopoetic, cf. Skr. *krakṣ*).

kaljsāmata, f., sounding, acc. *ḳejāṃma*, N 57[36] (s. *kaljs*).

kalpa, m., Skr., an age, period, acc. *-pu*, 36b 2, gen. *-pi*, M 261 &c, acc. pl. *-pa*, 13a 3—6, 36b 5, 79a 5 &c.

kalpia, Skr. *-ka*, fit, proper, nom. *-pī*, C (cf. *atapia*).

Kālśava, s. *Kāśyapa*.

kalyāṇamitra, m. or n., a good friend, a spiritual adviser, nom. *-mätträ*, M 329, abl. pl. *-mätryau*, M 243.

kāma, which, nom. *-mä*, *-mi*, 25b 3, 117b 1 &c, *-ma*, V, S, *kauma*, *kāṃ*, A, nom. f. *-ma*, 79b 2, acc. *-mu*, 7a 4, 13b 2, 62a 4, 80b 4, 87b 4, L, *-ṃma*, *kāṃ*, V, S, acc. f. *-mo*, 117a 3, adv. *-mu*, 117b 3, *gāmu*, 80b 3, M 118, C, instr. *kāna* (?), V 21a 1, instr. f. *-miñe*, N 81[34], 127[35], *kamajsa* (?), N 176[9], gen. *-mye*, V, *gāmye*, C, loc. f. *-maṃñä*, *-ṃña*, *kāña*, V, A, nom. pl. *-ma*, 21b 5, instr. pl. *-myojsa*, L 99[18], cf. N 120[4], gen. pl. *-mānu*, M 316; indefinite, some, any, acc. n. *gāṃ*, H 37[3], *-mujä*, anywhere, L 94[38], any, V (Av. *katāma*).

kamala, n., head, nom. with suffixed *ī*, *-lī*, M 145, acc. *-lu*, 14a 4, 21a 1, acc. pl. *-lä*, B (Av. *kamərəδa*).

ḳāmata, f., reflection, thought, nom. *-ma*, V, acc. *-ta*, N 158[12], nom. pl. *-mete*, N 126[27], acc. pl. *-te*, M 277, instr. pl. *-mayyau*, N 126[29] (s. *kāṣ*).

kanā, f., Skr. *-ṇā*, a drop, nom. *-nā*, M 27[26], gen. pl. *-nāṃ*, A.

kanaka, f., the same, acc. *śā kanaka*, one drop, D.

Kanakabharadvāja, m., Skr., name of a man, nom. *-ji*, N 166[8] (*Kā-*), acc. *-bāradvāju*, M 94.

Kanakamuṇi, m., Skr., name of a Buddha, nom. *-ni*, *-nä*, M 190, 288 &c.

Kanakavatsa, m., Skr., name of a man, nom. *-tsi*, N 166[6], acc. *-tsu*, M 94.

Kaṃdaki, the town Katak, S.

kāṃjana, n., Skr. *kāñcana*, gold, gen. *-ni*, *-nä*, M 159, 254.

Kāṃmacū, the town Kan-chou, S.

Kaṃphina, m., Skr. *Kapphina*, name of a man, nom. *-nä*, N 171[7].

kantha, f., a town, nom. *-tha*, M 100 &c, acc. *-tho*, M 140 &c, gen. *kīnthe*, M 135 &c, loc. *kīntha*, 61a 2, 62a 6, 83a 4, 5 &c, with suffixed *ī*, *kīnthai*, M 138, with *ālsto*, *kīnthālsto*, M 41[16], L, *kīthāṣṭä*, A, nom. pl. *-the*, M 133 &c, *kathi*, S, loc. pl. *kaṃthvo*, S (cf. Sogd. *knδ*).

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Kāntha, m., name of a man, nom. *-thi*, N 166[9] (s. *Kāḍa)*.

kanthāṣṣaa, m., townfolk, instr. pl. *-ṣyau*, N 52[8] (s. *kantha* and *ṣṣaa)*.

kara, m. or n., a circle, round, acc. *-ru*, N 176[1], gen. *-rä*, 87b 2, *ḳari*, S, with suffixed *ī*, *-rī*, round him, N 141[13] (cf. Av. *čaχra)*.

karaṇa, n., Skr., deed, action, acc. pl. *-ṇa*, M 319, instr. pl. *-ṇyau*, N 69[4].

Karattahapata, name of a place, S.

karavāta, m., Skr. *-pāta*, the fall of sunbeams, loc. *-tä*, M 121 (Leumann: dew-fall).

karavīraa, m., cf. Pali *-vīka*, the cuckoo, L (sparrow).

karä, particle, 16b 4 &c, *-rjvau*, N 123[31] (cf. Prakrit *kira)*.

karīha, strenuous, nom. *-hä*, M 140, nom. pl. *-ha*, 117a 2 &c (cf. Av. *kar)*.

karīttāt, f., energy nom. *-tä*, 79b 3 &c, acc. *-ttetu*, N 50[31], gen. *-ttetä*, 79b 4—6, 80a 1 (s. *karīha)*.

karma, n., Skr., an act, action, nom. *-mä*, M 320, nom. pl. *-ma*, M 220, acc. pl. *-ma*, 16a 5, b 3 &c, instr. pl. *-myo(jsa)*, M 273, 311, *-myaujsa*, M 304, gen. pl. *-mānu*, L, *-māṃ*, D; *-indriya*, organ of action, C.

karmaya, f., Skr. *-matā*, activity, V.

kārra, deaf, nom. *-rrä*, N 169[1] (Av. *karəna)*.

karuṇa, f., Skr. *-ṇā*, compassion, nom. *-ṇa*, N 141[13].

kāṣa, m., Skr. *-ca*, cataract, gen. *-ṣä*, V.

kaśīryāṃ, unidentified, S.

Kaśmīra, m., Skr., Kashmir, loc. *-ri*, N 166[7].

Kāśyapa, m., Skr., name of a Buddha, nom. *-pā*, N 50[25], *-vä*, N 50[36], *Kālśavi*, *-vä*, M 190, 281, voc. *-va*, N 50[21]ff., *-vāna*, N 50[27], gen. *Kālśavi*, M 290 &c, *Kāśavä*, A.

kāṣ, to think, imagine, learn, pres. 3 sg. *ḳetä*, 37b 2, *ḳei*, M 41[28], 3 pl. *ḳaindä*, 77b 1, 117a 3 *(-di)* &c, opt. 3 sg. *ḳeṭaiyä*, 34b 2, imper. 2 pl. *ḳeita*, M 277, past 3 pl. *kāṣṭāndä*, M 234, perf. opt. 3 sg. *kāṣṭe īyä*, N 21[44], past part. nom. *(a)gāṣṭä*, C, acc. f. *(a)tāṣṭo*, N 52[13], nom. pl. *kāṣṭa*, M 153, acc. pl. f. *(hu)tāṣṭe*, M 277, fut. part. pass. nom. n. *ḳāñu*, M 233, inf. *ḳe*, N 176[6] (cf. Av. *kaš)*.

kāṣca, f., sorrow, lamentation, nom. *-ca*, N 107[21], acc. *-co* 36b 1, gen. *-ci*, Suv. xxiv, nom. pl. *-ce*, 79a 6, *-ṣkye*, 16b 1 (s. *kāṣ)*.

kāṣcina, miserable, nom. pl. *-na*, N 148[30] (s. *kāṣca)*.

kāṣcinaa, consisting of sorrow, miserable, *-naina*, 24b 1 (s. *kāṣca)*.

kāṣya, n., Skr. *-ṣāya*, the brown-red robe, acc. pl. *-y[a]*, N 93[32].

kas, to appear, pres. middle 3 sg. *-ste*, M 27[25], 320 *(-stä)*, 3 pl. *-ssāre*, N 24[36] (Av. *kas*, cf. Skr. *kāś)*.

kasa, f., yard, store, acc. pl. *-se*, M 139 (cf. Skr. *kakṣā)*.

[ka]starauña, miserable, nom. pl. *-ña*, N 113[10] (uncertain).

kāṭhaṃjsuva, wooden (Leumann), nom. pl. *-va* M 136 (cf. Skr. *kāṣṭha)*.

katsira, unidentified, nom. or gen. *-rä*, M 116.

kau, s. *ka*.

Kaulitta, m., Skr. *Kolita*, name of a man, nom. *-tti*, N 171[6].

kaulopaṃma, Skr. *kolopama*, comparable to a raft, acc. *-mä*, V.

Kautañai, the present Karakhoja, S.

Kauṭiña, m., Skr. *Kauṇḍinya*, name of a man, nom. *-ñi*, N 171[22].

Ḳauyāki, the present Qarashahr, S.

kava, m., a fish, gen. pl. *-vānu*, N 77[3] (Sogd. *kap)*.

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kavūta, pigeon-coloured, nom. f. *-ta*, M 154 (Pehl. *kapot*).

ḳe, s. *kāṣ*.

ḳejāṃma, s. *kaljsāmata*.

ker, to sow, pres. 3 pl. *-rīndi*, M 125, opt. 3 sg. *-rä*, 27a 3, 33a 1 (Av. *kar*).

Kettumatä, f., Skr. *-tumatī*, name of a town, *-tä-*, M 140 &c, nom. *-tä*, M 130, 134 (*-ta*).

kha, how, L (Av. *kaϑa*).

Khaduṣai, name of a man, S.

khaggāra, m., Skr. *khakāra*, the letter *kha*, instr. *-räna*, Hu 31.

khāha, f., a well, nom. *-ha*, M 138, nom. pl. *-hi*, M 117 (Av. *χāo*, Sogd. *γ'γ*).

khaiya, m., Skr. *kheda*, worry, nom. pl. *-ya*, D.

khal, probably borrowed from Prakr. *khal*, to lead astray, conj. 3 sg. *-lā..*, N 120[20].

khalānaa, m. or n., a pool (?), nom. pl. *-nā*, N 42[18] (cf. Pers. *χard*, a muddy place?).

khanaa, m. or n., a smile, acc. *-nau*, 7a 3, 84b 2, 85a 2, 3, 119b 3 (cf. Pers. *χandīdan*).

khara, m., a donkey, ass, nom. *-rä*, M 41[17]; *-bāraa*, a donkey-rider, nom. *-rai*, M 41[16] (Av. *χara*).

khārgga, f., mud, gen. *khāje*, *khāji*, L 95[5], loc. *khārja*, L, nom. pl. *-ggä*, N 131[21] (cf. Pers. *χard*).

khaṣṭai, unidentified, S.

khauśa, m., wind, nom. *-śä*, 80a 5.

khāysa, m. or n., food, nom. *-ysä*, M 126, acc. *-ysu*, M 97, instr. *-ysna*, V, gen. *-ysä*, N 77[30], 176[10]; *-īra*, eating-business, L (cf. Pers. *χāyīdan*).

khāysmūlaa, m. or n., a bubble, nom. pl. *-lā*, V.

khij, Skr. *khidy-*, to be wearied, inj. 2 sg. *-ji*, 117a 4, past part. nom. *khäjätä*, C.

khijāmata, f., weariness, acc. *-to*, 117a 3 (s. *khij*).

Khilaha, f., name of a woman, nom. *-ha*, N 163[20].

khīrājsa, downcast, worried, nom. pl. *-jsa*, LF 81 (explained there as connected with Skr. *svarāj*).

khiṣ (?), to give to drink, past 3 pl. *-ṣṭāndä*, N 129[20], past part. *ne-r-khyaṣṭu* (?), N 128[42] (cf. Tedesco Bull. xxiii, 115 about base *čaχš*).

khiv, cf. Skr. *kṣip*, to throw away, to revile, pres. 3 sg. *-vätä*, N 128[17].

khīysari, unidentified, S.

kho, as, 4a 4, 13b 6, 14a 4, 5, b 3, 32b 2, 35a 4, 5, b 2, 6, 36b 6, 61a 1, 80a 3 &c; so that, 35b 3, 77a 3 &c; how, 14a 3, 77b 1, 79 b 1, 80a 2 &c; when, 13a 3, 79a 6 &c; *khu*, when, 24b 1, L &c, *kho*, *vā*, *khu vā*, *khvai*, *khuai*, L (cf. Av. *kaϑa*).

khoca, unidentified, C.

khūṇājsa, leaky (?), nom. f. *-jsa*, N 50[30].

khvīh, to trouble, pres. 3 sg. *-hätä*, M 41[10] (**khaudayati?*).

ki, unidentified, S.

käḍe, very, indeed, 27a 2 &c, *-ḍä*, 18b 4 &c (cf. Sogd. *k'δy?*).

käḍägāna, n., sin, nom. *-nä*, 14a 1, 2, *-tānä*, 14a 1, gen. *-nä*, 36b 3 &c, *-tānu* (!), 13b 5, instr. *-näna*, 16b 3, nom. pl. *-tāne*, 36a 5, 83b 6 &c, *-yāne*, M 336, *-yānä*, C, *-ḍyāne*, L 93[6], with suffixed *ī*, *-tānai*, 83b 1, acc. pl. *-tāne*, 36a 3, 83a 6, instr. pl. *-tānyau*, 83b 6 (**kṛtakāna*).

käḍägānīnaa, sinful, L, nom. *-nai*, 13b 3, acc. *-nau*, 13b 4.

käḍäna, for the sake of, 7a 5, b 2, 27a 1, 79a 2, 84a 6, 85a 2, 117b 1 &c, *-ḍena*, 117a 2, *kiḍna*, *kiṇa*, L, V &c (probably Skr. *kṛtena*).

käḍänaa, what is being done, happening, acc. *-nau*, 107a 4.

kält, to prepare, to plant, past 3 sg. *-lste*, 83a 1, 84a 1 (cf. Av. *karət*, Wakhi *kāstən*).

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kiṃnara, m., Skr., a kind of mythical being, instr. pl. *-ryaujsa*, D.

kīra, n., work, business, nom. *-rä*, *-ri*, M 127 &c, acc. *-ru*, N 52[20], instr. *-rna*, Suv. xxii, nom. acc. pl. *-re*, 25b 3 &c, *-rä*, M 287, *-ri*, M 152 &c, instr. pl. *-ryaujsa*, N 102[13] (cf. Skr. *karya)*.

kīśśäna, fragrant (?), loc. *-ña*, C, nom. pl. *-na*, M 119 (cf. Skr. *keśa*, a kind of perfume?).

Käysarkula, m., name of a man, instr. *-lna*, M 152[8].

klaiśa, m., Skr. *kleśa*, defiling agency, nom. pl. *-śa*, M 223 &c, acc. pl. *-śa*, 24a 1, 25b 2, 4, 32b 2, 87b 3 &c, instr. pl. *-śyau(jsa)*, M 220, 273, gen. pl. *-śānu*, M 224, *-śāṃ*, A.

klaiśīnaa, connected with the kleśas, acc. *-nau*, M 229, *-nai*, V, acc. pl. *-nā*, V, gen. pl. *-nāṃnä*, *-nā*, V.

ko, s. *ka*.

Krrakusuda, m., Skr. *-kucchanda*, name of a Buddha, nom. *-dä*, A, *Krrauysännä*, M 190, *Krrosuṃni*, M 287.

krrama, m., Skr., succession, instr. *-mna*, N 171[16].

krrañaki, unidentified, S.

krrathi, unidentified, S.

krrauśa, m., Skr. *krośa*, a league, acc. *-śu*, M 139, acc. pl. *-śśa*. M 119.

Krrauysänna, *Krrosuṃna*, s. *Krrakusuda*.

krīsāmata, f., sounding, gen. *-sāṃme*, N 57[37] (s. *kaljs)*.

kṛṅga, m., a cock, nom. *-gi*, M 115 &c, gen. *krriṃgi*, S, nom. pl. *-ga*, 83b 2, 4, *kṛṃgga*, 82a 4, *krriṃgi*, S (onomatopoetic).

kṛtaña, Skr. *-jña*, grateful, nom. pl. f. *-ñä*, M 242.

kṛtañī, n., gratitude, nom. *-ñī*, M 111 (s. *kṛtaña)*.

ksāḍa, adapted from Skr. *kṣārita*, calumniated, nom. *-ḍä*, M 99.

kṣakāra, m., Skr., the letter *kṣa*, nom. *-rä*, Hu 34.

kṣam, to be acceptable, wanted, possible, pres. middle 3 sg. *-mäte*, M 173, *-me*, N 131[36], act. 3 pl. *-mīndä*, 16a 2, 3, opt. 3 sg. *-mītä*, 84a 4, *-mīyä*, N 151[26], *-mīyu*, L 109[30], *-mī*, A, 3 pl. with suffixed *ū*, *-mīdrrū* (!), D; caus. *-mev*, to propitiate, pres. 1 pl. *-vāmä*, 77b 2, past 3 sg. *kṣamautte*, *ksamotte*, M 33[22], fut. part. pass. nom. f. *-vāña*, 77a 6, b 2, inf. *kṣamvaittä*, M 33[18] (probably adapted from Skr. *kṣam*, but cf. Av. *χšąnmənē)*.

kṣamautitīnaa, connected with forbearance, instr. f. *-mauttevīje*, *-ji*, A, gen. f. *-titījä*, V (cf. Skr. *kṣamā)*.

kṣaṇa, m., Skr., a moment, time, gen. *-ṇä*, loc. *-ṇo*, *-ṇa*, L &c, *hamye kṣaṇu*, in the same moment, M 27[22], C.

kṣāna, s. *kṣuna*.

kṣāndä, f., Skr. *-nti*, forbearance, L.

Kṣāntivādin, m., Skr., name of a man, nom. *-tavādä*, V.

kṣārmä.., perhaps Skr. *kṣāmaṇā*, apology, N 129[35].

kṣaṣṭä, sixty, 79a 5, loc. *-ṣṭuvo*, 24a 3 (Av. *χšvašti)*.

kṣasama, sixteenth, nom. *-mä*, N 76[25], gen. *-mye*, L (s. *kṣasu)*.

kṣasu, sixteen, M 159, instr. abl. *-syau*, L.

kṣatra, *-ttra*, n., Skr. *chattra*, an umbrella, L 35[17], loc. *-ttro*, N 42[18], acc. pl. *-ttra*, M 265.

kṣei, six, 62a 4 &c, *kṣäṭä*, B, *kṣeṭa*, N 75[42], with suffixed *ī*, *kṣiṭai*, M 144, gen. *kṣeṇu*, N 75[42], loc. *kṣvo*, N 176[24] (Av. *χšvaš)*.

kṣeivaränotä, ninety-six, M 217.

kṣema, sixth, nom. *-mi*, N 166[9], gen. *-mye*, L 95[31].

Kṣemāvati, f., Skr., name of a town, nom. *-ta*, M 132.

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kṣīna, f., striving, inclination, nom. *-na*, M 201 &c, acc. *-no*, M 317.

kṣiṃj, to strive, to long, pres. 3 sg. *-jä*, N 101[37].

kṣīra, n., country, realm, nom. *-rä*, N 68[37], loc. *-ra*, 80b 1 &c, nom. pl. *-rañi*, loc. pl. *-ruṵo*, *-rṵau*, *-rañuṵo*, *-rañuau*, LKZ 196 (Av. *χšaϑrya)*.

kṣīrua, belonging to the country, nom. pl. *-va*, N 69[3], acc. pl. n. *-rū* H 36[38, 40] (s. *kṣīra)*.

kṣū, f., Skr. *kṣudh*, hunger, nom. *kṣū*, M 127.

kṣuna, m. or n., term, nom. *-ṃni*, S, gen. *-ṃni*, S, *kṣānä*, H 38[32].

kṣundaa, m., husband, nom. *-dai*, N 131[26], instr. *ksāṃdai*, N 164[8]. gen. *-dai*, M 123, 241 *(-dei)* (cf. Morgenstierne, Indo-Iranian Frontier Languages i, 298, Bailey 77[1]).

ku, when, 14a 4, 16b 4, 20a 1, 6, 24b 1, 3, 32a 2, 35b 5, 77b 5, 80b 4, 117a 1 &c, with suffixed *ī*, *kuī*, 34b 4; where, 16b 4, 83a 6, 119a 1 &c, with suffixed *ī*, *kuī*, 79a 1; so that, 14a 1, 77a 4, 117b 1 &c, with suffixed *ī*, *kvī*, 117b 3 (Av. *kū)*.

kuburo, s. *buro*.

kuha, n., Skr., jugglery, trick, acc. pl. *-he*, M 52[30].

kujsa, f., unidentified, acc. *-jso*, B.

kūla, m. or n., adapted from Skr. *koṭi*, a crore, acc. *-lu*, 24b 5, 6, 25a 1, 2, 35a 6 &c, nom. pl. *-la*, 20a 4, b 3, 25b 3, 61a 5, 83a 2, b 2, 4, 84a 4, b 1, 85b 1, 87b 1, 121b 2 &c, with suffixed *ī*, *-lai*, 85b 4, 6, acc. pl. *-la*, 35b 6, 83b 6, loc. pl. *-luṵo*, 24a 6 *(-vo)*, 35b 2, *-lvo*, 24a 3 &c.

kulāra, m. or n., Skr. *kūṭāgāra*, a pavilion, abl. *-rna*, 83b 4, nom. pl. *-ra*, 62a 1 *(kulatāra)*, 83b 3, acc. pl. *-ra*, 117b 4, 121a 2, loc. pl. *-ruo*, 62a 2, *-rvā*, N 158[2].

kumuda, n., Skr., a lotus, nom. pl. *-da*, M 120.

kunāla, m., Skr., a kind of bird, nom. *-lä*, N 168[35].

kuṃjsata, m. or n., sesamum, acc. *-tu*, 27a 3, 6, 32b 6, gen. *-ti*, 27a 3 (Pers. *kunǰad)*.

kuṃjsatīnaa, consisting of sesamum, acc. *-nau*, 27a 5, b 2, nom. acc. pl. f. *-tīgye*, 27a 6, b 4 (= *-tīṅje*, N 19[44]), *-tīje*, 33a 1 (s. *kuṃjsata)*.

kūra, wrong, false, nom. *-rä*, nom. f. *-ra*, V, acc. *-ru*, M 251, nom. acc. pl. *-ra*, V &c, nom. pl. n. *-re*, Hu 35f., acc. pl. f. *-re*, M 189 &c; *-vaṣṭā*, a heretic, gen. pl. *-ṣṭānu*, 21a 5 (cf. Sogd. *kwr*, blind).

kurabiri, unidentified, S.

kūś, to search for, imper. 2 pl. *-śäta*, B, pres. part. *-śānai*, N 153[6], fut. part. pass. *-śāña*, N 127[37] &c (cf. Hindi *khojnā)*.

kuśalamūla, n., Skr., root of bliss, nom. acc. pl. *-la*, M 228 &c, *-lä*, V, gen. pl. *-lāni*, L, *-lāṃ*, V.

kūśe, unidentified, H 40[7].

Kuśnaggara, n., Skr. *-śanagara*, name of a town, nom. *-ri*, M 132.

kuṣ, to contemplate, examine, pres. middle 3 sg. *-ṣḍe*, M 249 (Sogd. *tkwš*, s. Bailey 74).

kuṣḍa, f., a palace, gen. pl. *-ḍānu*, N 65[8], loc. pl. *-ḍuau*, N 76[9] (cf. Pers. *kūšk)*.

kuṣṭa, where, 21a 4, 78b 1, 79a 1, 83a 4 &c, with suffixed *ū*, *-ṣṭau*, 20a 1 (s. *ku)*.

kūsa 1, m. or n., a kettle-drum, acc. *-su*, 121a 1, 4, *-si*, N 57[10, 31], gen. *-si*, N 57[10, 36] (Pers. *kūs)*.

kūsa 2, unidentified, HD 9, 11.

Kutkuṭapāda, m., Skr. *Kukkuṭa-*, name of a hill, acc. *-du*, M 282.

Kvacū, the town Kua-chou, S.

kvahäphaṇäkvaṃna, m., father-in-law (Leumann), instr. *-näna*, N 163[22].

kvahäphaṃnäkvätеriñaṃtcīya, f., mother-in-law (Leumann), instr. *-yijsa*, N 163[24].

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kvaka, m., Skr. *kuhaka*, a cheat, nom. *-kä*, N 114[11].

kvāysa, *kuvaysa*, m. (?), the womb, gen. *-ysi*, N 171[11], loc. *-śa*, L (cf. Skr. *kukṣi?)*.

kye, s. *ce*.

Kyiṃnikāṃ, name of a place, S.

kyära, s. *cira*.

l.

la, *lakā*, *laki*, uncertain and unidentified, S.

Laicū, the town Liang-chou, S.

lakṣa, n., Skr., a hundred thousand, V.

lakṣaṇa, n., Skr., a mark, characteristic, nom. *-ṃnä*, V, nom. pl. with suffixed *ī*, *-ṇai*, M 165, instr. pl. *-ṇyau*, 117b 2 &c.

lakṣaṇīnaa, consisting of characteristics, instr. f. *-ṇījä*, *-ṇīji*, *-ṇīja*, *-ṇaīji*, V.

Laṃgga, f., Skr. *-ṅkā*, name of a town, *-ggi-*, N 169[7].

lāstana, n., contest, dispute, acc. *-nu*, C, acc. pl. *-nä*, 80a 6 (cf. Av. *arəϑa)*.

lāysgūra, girdle (Leumann), instr. pl. *-ry[au]*, M 210.

Lechava, m., Skr. *Licchavi*, name of a people, nom. *-vä*, N 42[31].

lokapāla, m., Skr., a guardian god, nom. pl. *-la*, M 247 *(lova-)*, V.

lova, m., Skr. *loka*, the world, nom. pl. *-va*, C.

lovadāta, m. f., Skr. *lokadhātu*, a region, nom. *-tä*, N 93[10], *-dāva*, A, gen. *-tä*, 25b 1, 36a 1 *(-dhā-)*, 87b 2, loc. *-to*, 87b 1, *-deta*, *-deva*, A, nom. acc. pl. *-ta*, N 93[9] *(lau-)*, V, *-tä*, V, *-dā*, A.

lovia, Skr. *laukika*, belonging to the world, nom. f. *-vya*, V, A, nom. pl. *-vya*, 36b 5, instr. pl. *lauvyau*, N 128[46].

lukṣa, Skr. *rūkṣa*, rough, nom. *-kṣä*, N 76[2].

Lvainitsvaini, name of a place, S.

lyaigaye, *lyega*, uncertain and unidentified, S.

m.

ṃ 1, enclitic 1 pers. sing., s. *mä*.

ṃ 2, enclitic 3 pers. pl., s. *nä*.

ma 1, to measure, pres. 3 sg. *mai*, N 76[46] (uncertain, cf. Av. *mā)*.

ma 2, enclitic acc. 1 sg., me, 78b 2, M 284, V (Av. *mā)*.

ma 3, prohibitive particle, not, don't, 117a 4 &c; with suffixed *ī*, *mai*, M 299; with *ne*, *ma ne*, 13b 5, 78b 2; *madāri*, quickly (Av. *mā* and s. *dāra)*.

mā, thus, so, 77a 1, 78b 1, 3, 117a 2 &c *(*imaϑa*, cf. Sogd. *m'δ)*.

mad, to be infatuated, pres. 3 sg. *maitti*, N 127[8, 15], past part. nom. sg. *māsti*, Suv. xxi (Av. *mad)*.

maha, s. *muhu*.

mahābhāva, cf. Skr. *mahānubhāva*, mighty, nom. *-vä*, M 301.

mahairdia, Skr. *-harddhika*, possessing magical power, gen. pl. *-dyāṃ*, A.

Mahākālśava, m., Skr. *-kāśyapa*, name of a man, nom. *-vi*, *-vä*, M 92 &c.

mahānaria, n., Skr. *-raka*, a great hell, acc. *-rī*, 78b 5.

mahāparānärvāṇa, n., Skr., the great Nirvāṇa, gen. *-ṇä*, N 165[25].

mahāpuruṣalakṣaṇa, n., Skr., characteristic of a superman, acc. pl. *-ṇa*, N 120[5] &c, instr. pl. *-ṇyaujsa*, V.

mahārbūta, n., Skr. *-hābhūta*, the great elements, L.

mahāṣṣāvaa, m., Skr. *-śrāvaka*, a great pupil, nom. *-vai*, M 301.

mahāsahasrī, f., Skr., a great-thousand world, gen. *-rrye*, 33a 3, 6, b 2, 4, 34a 1, 3, 5, V, loc. *-rrya*, 62a 3, V, *-rryo*, 32b 6.

mahāsamudra, m., Skr., the ocean, nom. *-rä*,

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M 27[26], acc. *-dṛ*, 35a 1, *-rrä*, 35a 2, instr. *-dṛṇa*, 24b 2, loc. *-rro*, 34b 5, nom. pl. *-rra*, A, in semi-compound, *-rra-*, D, *-māṃdrri*, S.

Mahāsandāvāta, m., Skr. *-nnipāta*, some Buddhist texts, L, B.

mahāttā, unidentified, S (perhaps Skr. *mahātman)*.

mahāttuna, adapted from Skr. *mahātman*, high-minded, gen. f. *-ñä*, N 164[4].

mahauraga, m., Skr. *-horaga*, a great serpent demon, instr. pl. *-gyau*, D, gen. pl. *-horatānu*, N 42[22].

mahāyāna, n., Skr., the great vehicle, nom. *-ni*, *-nä*, M 41[17]ff., acc. *-nu*, 14a 2 &c, instr. *-nina*, M 41[8], loc. *-ña*, 16b 2 &c; *-sūtra*, the Mahāyāna texts, acc. pl. *-tra*, M 226.

mahorata, s. *mahauraga*.

maitra 1, friendly, kind, instr. *-ttrāna*, D.

maitra 2, f., Skr. *-trī*, benevolence, nom. *-ra*, N 141[12].

mājaa, our, my, acc. f. *-jo*, M 124, instr. *-jeina*, 117a 4, acc. pl. f. *-je*, M 167, 248 (s. *māju)*.

māju, our, 80b 6 (cf. Shughni *māš)*.

mākṣia, n., Skr. *-ika*, honey, acc. *-kṣī*, 14a 4.

mālihāra, m., Skr. *-lya-*, a garland-necklace, acc. *-ru*, M 97.

malysaka, m., a treasurer, nom. with suffixed *ī*, *-kī*, M 156 (cf. Av. *marəz)*.

māmaka, my, acc. pl. f. or n. *-kä*, N 114[12] (cf. Skr. *māmaka)*.

mamāna, my, acc. f. *-no*, M 316 (s. *mamä)*.

mamāsto, in my sphere (?), M 293 (s. *mamä* and *ālsto)*.

mamä, my, 32a 2, 77a 4, 78b 2 *(mama)*, 83a 1, 2 &c, *maṃ*, M 224 &c, with suffixed *ī*, *-mī*, D.

man 1, to hurt, pres. 3 pl. *-nīndi*, M 324 (cf. Old Norse *meinn)*.

man 2, to think much of, to value, pres. middle 3 pl. *-ñāre*, V, conj. 3 pl. *-ñāra*, L 99[13], fut. pass. *-ñāṃñä*, V (Av. *man)*.

mān 1, to remain, imper. 2 pl. *-ñita*, M 278, fut. part. pass. *-ñāñä*, N 156[15] (Av. *mānay-)*.

mān 2, to resemble, pres. middle 3 sg. *-ñäte*, M 141, 164, pres. part. *-ñanda*, nom. *-dä*, 119b 3 &c, acc. *-du*, 14a 4, 5, b 3, 27a 2, 32b 5, 36b 6 &c, *-dä*, 27b 4, 80a 3 &c, instr. *-däna*, 27b 1, 61a 1, 83b 2 &c, nom. pl. *-dā*, S, nom. pl. f. *-de*, M 271, acc. pl. *-da*, L 90[20], gen. pl. *-dānu*, 32a 6 &c; *ttrāṃ māṃñä*, just as, D; *māṃñi*, like, S (cf. Pers. *mānistan)*

māna, m., Skr., veneration, pride, gen. *-nä*, N 120[17], loc. *-nya*, M 326.

mānaa, like, *cu mānau*, as, 14b 1, 16a 3, M 100 (Pehl. *mānak)*.

māṇavaa, m., Skr. *-vaka*, a young brahman, voc. *-vā*, V, instr. pl. *-vyau*, M 205.

maṃdra, m., a charm, acc. *-ru*, M 45[25], gen. pl. *-rrāṃ*, N 101[39] (Av. *mąθra* or Skr. *mantra)*.

maṃgala, n., Skr., a blessing, nom. *-lä*, N 176[27].

maṃgāra, defective, instr. f. *-gere*, N 50[29]; compar. *-gāḍara* (?), H 40[13] (s. *man* 1).

mani, in *cu mani*, interrogative particle, V (cf. *mina* = *punaḥ* in Aśoka).

mānī, unidentified, N 158[4] (perhaps *mā*, thus, and *nī*, cf. Sogd. *ny)*.

Maṃjuśrī, m., Skr., name of a Bodhisattva, nom. *Manyuśrī*, N 93[7], B, voc. *-śrya*, A, D, *Maṃnyuśrya*, N 93[17, 23].

māṃkuya, unidentified, C (cf. *māmaka?)*.

maṃña, n., hurting words, offence (?), acc. pl. (?) *-ñä*, HD 3 (s. *man* 1).

mānuṣa, Skr., human, nom. pl. *-ṣa*, N 128[25].

Manyuśrī, s. *Maṃjuśrī*.

mar 1, to die, pres. middle 3 sg. *mīḍe*, M 105 &c, 3 pl. *märāre*, M 137 &c, past. part. *muḍa*, L, gen. *-ḍye*, 14b 3 (Av. *mar)*.

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mar 2, to wither, conj. 3 pl. *mīrāraṃ*, S (cf. Skr. *mṛ)*.

mara, here, 36a 2; 4 &c, *-ro*, M 263, *-rä*, M 286, V, *-ri*, S; *-rata*, M 107 *(*imaϑra)*.

Māra, m., Skr., the Evil One, nom. *-rä*, 13a 2, acc. *-ru*, 117a 5, 119b 1, nom. pl. *-ra*, 61a 5; name of a man, nom. *-ri*, M 267f.

maraṇa, n., Skr., death, nom. *-ṇä*, 77a 1 &c, acc. *-ṇu*, 16a 5, 79a 4, instr. *-ṇäna*, 21b 4, gen. *-ṇä*, 77a 1; *-kāla*, the time of death, V, D.

maraṇīnaa, belonging to death, to Māra, acc. f. *-ṇīṃju*, M 276.

mārāpätara, s. *māta*.

marīci, m., Skr., a mirage, gen. *-cä*, M 170, nom. pl. *-ca*, N 111[18].

mārīña, belonging to Māra, nom. f. *-ña*, A, instr. pl. *-ñyau*, N 66[36].

marūhāna, unidentified, N 128[23], 130[21].

maśiri, not good, evil, S (s. *ma* 3 and *śśära)*.

maśta, f., infatuation, inclination, nom. with *aśtä*, *-tāśtä*, 83a 4 (s. *mad)*.

māśtä, f. (?), a month, nom. *-śti*, S &c, nom. pl. *-śtä*, N 75[38], acc. pl. *-śtä*, N 82[44], 131[22], gen. pl. *-śtänu*, N 75[39], *-śtāṃ*, D (cf. Shughni *mēst)*.

mase, as much as, *gäṃpha-*, a mile long. 80a 4; *garä-*, big as a hill, A; *haṃkhīysamasä*, as much as can be counted, V; *śśau-*, as much as one, L 99[17]; *tankamasi*, as much as a farthing, A, *uśmāṃnamasi*, as much as an *u.*, V; *yuḍa-*, as soon as done, L 93[10] (Av. *masah)*.

māta, f., a mother, nom. *-ta*, 20b 1 &c, with suffixed *ī*, *-tai*, 78b 3, acc. *-tar[o]*, N 129[21], gen. *merä*, 36b 1 &c, old dual in *mārāpätara*, parents, nom. *-ra*, 14b 3, 77a 2, 5, b 1, 6, acc. *-pyatara*, N 129[19], gen. *-pyarāṃnä*, N 114[11] (Av. *mātar)*.

mātyavālaa, m., Skr. *-tṛkāpālaka*, the keeper, priest, of the Mother, nom. *-lai*, 78b 5, acc. *-lau*, 77a 4.

mau, uncertain and unidentified, HD 9, 11.

mauri, unidentified, perhaps a jingle, S.

māvu, our, 7a 2, 117b 1, 119a 1, 4 (Av. *ahmākəm)*.

Māyā, f., Skr., the Buddha's mother, instr. *-yäjsa*, N 171[10].

mä, enclitic 1 pers. sg., me, my, 14b 2, 16a 2, 25b 1, 4, 27a 1, 84a 1 &c, *mi*, N 217[39] &c, *ttaṃ*, thus by me, N 165[35], D (Av. *me)*.

mī, this, thus, N 157[10], L, V, D, S (cf. Sogd. *m'yδ)*.

m̆i, unidentified, S.

mä[c]chādṛṣṭi, f., Skr. *mithyā-*, a wrong view, acc. pl. *-ṭī*, M 309.

mäcchājīviya, f. Skr. *mithyājīvikā*, a wrong livelihood, acc. *-yo*, M 52[28].

mäḍe, gracious, nom. *-ḍe*, 80b 3, voc. *mäṣḍāna*, 16a 2, 27a 4, b 2 &c, *mäḍāna*, 35a 1 *(mi-)*, 78b 3, 84a 6, 117b 1, 121a 2 &c, *miḍāne*, N 175[44] (cf. Av. *mərəždika)*.

mihi, s. *muhu*.

mijle, misread for *mijşe*, H D 6, 7.

mijsā, m. or f., marrow, loc. *-āya*, N 141[16] (cf. Av. *mazga)*.

mijşe, noble (?), nom. f. *- e*, 163[20], gen. *mäjṣei*, N 164[3], misread as *mijle*, HD 6, 7.

mirāha, f. or n., some metal, nom. pl. *-he*, M 253 *(mrā-)*, N 114[12].

mirāhīnaa, consisting of mirāha, nom. *-nai*, N 101[35].

mästa, great, nom. *-stä*, 4b 1, 7a 3, b 2, 13b 1, 16a 1, 20b 6, 21a 5, b 1, 32a 2, 3, 36b 2, 61a 2, 62a 4, 84a 6, b 6, 85a 6, 87b 3 &c, nom. f. *-sta*, 27a 2, 82b 1, voc. *-sta*, 27a 1, 80b 6, 83a 5, acc. *-stu*, 7a 6 &c, *-stä*, 16b 3,

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78b 4, 5 &c, acc. f. *-śtu*, M 41[13], 159, 196, instr. *-stäna*, 20a 5, 24b 1 &c, instr. f. *-śte*, M 193*(-ä)*, 262, gen. *-stye*, L 99[1], loc. f. *-śta*, 61a 2, 62a 6, nom. acc. pl. *-sta*, 80a 4, 83a 1, b 6 &c, acc. pl. f. *-śtä*, M 191, 228, 333, instr. pl. *-styau*, L 93[21], A, loc. pl. *-stvo*, 27a 3; compar. *-stara*, nom. *-rä*, 14a 1, 32b 3, 33a 3, b 6, 34a 3, 4, b 1, nom. pl. *-ra*, 33a 5, b 1; superl. *-stamä*, M 300 (Av. *masita)*.

mästatāt, f., greatness, instr. *-tete*, M 299, *-state*, 85b 1, *-stetä*, 85b 3, 6 (s. *mästa)*.

mitc, to pour forth, pres. middle 3 sg. *mäste* in *hamī raysä ūce ... mäste*, the same sap of water pours forth, C (cf. Av. *maēkant)*.

mītha, unidentified, S.

Mittraa, m., Skr. *Maitreya*, name of a Bodhisattva, nom. *-ttrai*, *-trai*, M 165 &c, acc. *-trau*, *-tro*, M 215 &c, gen. *-trai*, *-trei*, *-ttrai*, M 113 &c.

mittraa, m., Skr. *-ka*, a friend, voc. pl. *-ttṛrā*, D.

mīysaa, m., urine, nom. *-ysai*, N 131[24] (cf. Av. *maēz)*.

Mäysila, f., Skr. *Mithilā*, name of a town, gen. *-lä*, M 161.

mokṣa, m., Skr., emancipation, gen. *-kṣi*, M 306; *-bīja*, n., germ of emancipation, acc. pl. *-jä*, M 294.

mrāha, s. *mirāha*.

mudditta, *muditta*, f., Skr. *-ditā*, complacency, L 38[23].

mudu, unidentified, perhaps Skr. *mṛdu*, soft, N 141[22].

muhu, we, us, also used as a sing., nom. 7a 2, 77b 1, 3, 4, 117b 2, 119a 1, 4 &c, with suffixed *ū*, *-ho*, 117a 2, acc. 20b 1, 85a 5 &c, *-ho*, 13b 5, 77b 6, 80b 2, *maha*, M 106, *mihi*, N 158[35], instr. *-hojsa*, M 103 &c, *-hujsa*, V, (cf. Yidghah *māχ* &c).

mujaka, unidentified, gen. pl. *-kāṃ*, N 165[40].

mūkha, Skr. *mūrkha*, foolish, instr. pl. *-khaujsa* (!), V.

mulāvatta, n., Skr. *mūlāpatti*, fundamental sin, nom. pl. *-tta*, D.

mulśdi, f., compassion, nom. *ṃuśdä*, N 175[33], *ṃuśḍa*, *ṃuśḍi*, *mvaiśdi*, Suv. 24, acc. *-śdi*, M 292, *-śdu*, M 106, L, instr. *-śde*, M 27[27], *-śdejsa*, M 193 &c, gen. *-śde*, M 317, *ṃuśḍä*, D, *ṃuśda*, N 58[21]; with *tcera*, *-jsera*, worthy of compassion, nom. pl. *-ra*, M 171 (cf. Av. *mərəždā)*.

mulśu, soon, N 105[37]; *-śa-buro*, in short time, 82a 1 *(ṃuśa-)*, M 216, N 105[38], V *(ṃuṣa-)* (cf. *mulysga)*.

mulysdīnaa, compassionate, L, f. *-dīgya*, L, obl. f. *mulysdīje*, *mulśdīṃje*, L, *ṃuśdīje*, *ṃuśdijau*, *mvaiśdeja*, Suv. 24 (cf. *mulśdi)*.

mulysdyūna, pitiful, L.

mulysdyūnauñi, pitifulness, L.

mulysga, short, nom. *-gä*, M 41[30], 146, nom. f. *-ga*, M 146; *ṃuysgajsīnia* (misread *ṃu-)*, short-lived, nom. pl. *-nya*, A (cf. Av. *mərəzu*, Greek βραχύς).

mulysgyaṣṣe, compassionate, nom. *-ṣṣe*, M 267, voc. *-jaṣṣe*, N 176[21].

mura, m., a bird, nom. *-rä*, N 168[35], nom. pl. *-ra*, M 118, C, gen. pl. *-rāṇu*, N 76[36], *-rāṃ*, A; doubtful *mūra katva*, *katcaḍi*, S (Av. *mərəya)*.

mūra, f., a coin, nom. *-ra*, M 151, acc. *-ro*, M 251, abl. *mvīrejsa*, M 252, gen. *mvīre*, M 250, acc. pl. *-re*, M 248, *-ri*, N 114[12] (Pers. *muhr*, cf. Skr. *mudrā)*.

murāsa, m., a bird-eater, a vulture, nom. *-sä*, M 117, N 168[33] (s. *mura* and cf. Skr. *aś*, to eat).

mūrīnaa, consisting of coins, nom. pl. f. *-rīṃgye*, M 139, acc. pl. *-nā*, M 248.

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muśśa, unidentified, perhaps: thief, nom. pl. *-śśa*, M 136.

musta, f., violence, instr. *-śtäjsa*, V (Pehl. *must)*.

muta, mute, nom. *-tä*, N 169[1] (cf. Skr. *mūka)*.

mūvai, unidentified, S.

mūysaṃthia, pertaining to this birth, nom. *-thī*, L 98[39], nom. f. *-thiya*, N 141[10], gen. pl. *-thiyā..*, N 148[33] (cf. Sogd. *'mw* and s. *ysantha)*.

myāna, n., middle, midst, gen. *-ni*, M 168, loc. *-ño*, 117b 5 &c, *myāṃ*, L 95[5] (Av. *maiδyāna)*.

myānaa, middle, acc. *-nau*, *-nai*, L &c; *-nāindryiya*, of indifferent senses, nom. pl. *-ya*, L.

n.

na 1, *ni*, *nai*, particle, V (cf. Sogd. *n'y)*.

na 2, not, *na ro*, 117b 2 &c, *na ru*, M 166 &c, *na ra*, L 99[22] &c (Av. *na*, cf. *cu* and *ne)*.

na 3, postposition with instr. abl. m. and n.

nā, to take, pres. from inchoat. base *nās*, middle 1 sg. *-se*, L, 3 sg. *-ste*, 77a 1 &c, 3 pl. *-sāre*, 13a 4, 77b 5 &c, conj. 3 sg. *-sāte*, *-sāti*, L, V, inj. 3 sg. *-sta*, 36b 1, L, imper. 2 sg. *-su*, 77b 4, *-sa*, L, S, past 1 sg. *-taimä*, L, 2 sg. *-tai*, L, 3 sg. *-te*, 7a 5, 13b 2, 62a 5, 79a 1, 82a 5, 85a 1, 87b 5, 119b 4 &c, *-tä*, 36b 1 &c, 3 pl. *nāndä*, 7a 1 &c, perf. opt. 3 sg. *-te īyä*, N 145[22], past part. *-ta*, *nā*, L &c, acc. *-tu*, 14b 1, fut. part. pass. *-sāña*, N 108[8], V (cf. Pashto *nīwul*, *nasem)*.

nabuṣ, to cut down, pres. middle 3 sg. *-ṣḍä*, V (cf. Skr. *nivraśc?)*.

nade, m., a man, a person, nom. *-ḍe*, 33a 2, 79a 1—5, 80a 3, b 2—4, 83a 1, 3, 6, 84a 3, voc. *-ḍe*, 80b 2, acc. *-ḍau*, H 36[38], abl. *-ḍaunäna*, 80a 6, gen. *-ḍaunä*, 77b 3, 78b 4, 80a 5, voc. pl. *-ḍaunyau*, 80b 5 *(*nartavau*, cf. Av. *nar)*.

nāga, m., Skr., a serpent-being, nom. *-gä*, M 138, nom. pl. *-ga*, 7a 1, *nāta*, 61a 4 &c, acc. pl. *-ga*, 24b 1, instr. pl. *nāyyau*, D, gen. pl. *nātāṃ*, N 166[1]; *-rāja*, m., a Nāga king, nom. pl. *-ja*, M 159.

Nāgasena, n., Skr., name of a man, nom. *-seṃ*, N 166[14], acc. *-nu*, M 94.

nahaṃryūṃna, m. or n., celebration, play, gen. pl. *-nāṃ*, Suv. xxiv (corrupt, cf. Sogd. *nγr'y?)*.

Nahichuṃ, Little (Tib. *chuṇ)* Nob, S.

nai, s. *ne*.

Nākichittipū, Great (Tib. *ched-po)* Nob, S.

naljsem, to finish, to complete, N 104[43], past 3 sg. *-jsonde*, M 334 *(niṣ* and cf. Av. *ǰāmaya)*.

naltsu, to go out, to give up the world, pres. 3 sg. *-tseiye* (!), M 202, past 2 sg. *ṇatsvai*, N 171[15], 3 sg. *-tsutä*, N 80[39] *(niṣ* and *tsu)*.

nāma, n., a name, acc. *-ma*, V, gen. *-mani*, 27b 5, acc. pl. *-ṃme*, *-ṃma*, *nāṃ*, D, with suffixed *ī*, *-ṃmai*, A, gen. pl. *-maṃñāṃ*, D; used as an adv., by name, namely, 7b 6, 21b 6, 25a 5, b 1, 2, 34b 4, 79b 4—6 &c, with suffixed *ī*, *-mai*, M 164 (Av. *nāma)*.

namas, Skr., to bend down to, to worship, pres. 1 sg. *-sīmä*, M 269, 3 sg. *śtä*, M 188 &c, 1 pl. with suffixed *ū*, *-sāmo*, M 257, 3 pl. *-sīndä*, M 256 &c, inj. 1 sg. *-sūṃ*, N 166[6], *-sūṃmä*, N 175[20], V, opt. 3 sg. *-sīyä*, 34b 3, past 1 sg. *-säteimä*, 24a 1, 3, 5, b 3 &c, 3 sg. *-säte*, 7a 4, 13b 2, 62a 5, 85a 1, 87b 5, 119b 4, *-sye*, N 57[17], 3 pl. *-sätändä*, N 42[29], *-syädä*, V.

namaupārṣa, worship-venerable, gen. *-ṣä*, D (cf. *pāraṣa)*.

ṇaṃaysa, s. *nimalysa*.

Naṃdakāśśava, m., Skr. *Nadīkāśyapa*, name of a man, nom. *-vu* (!), N 171[8].

Naṃdamitra, m., Skr., name of a man, nom. *-tr*, N 165[38].

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Nampajamñai, belonging to Nampa Jamna, a locality near Khotan, S.

ñāp, s. *nyāp*.

naram, to go out, to take the vows, pres. middle 3 sg. *-rāmäte*, 14a 1, *-rāmätä*, M 204, 213, *-rāmä*, 82b 1, act. 3 pl. *-rāmīndi*, M 173 &c, past. part. *-randa*, nom. *-di*, M 41[12], acc. f. *-do*, N 42[25], nom. pl. *-da*, 83a 3, nom. pl. f. *-de*, 84b 3, 119b 5, inf. *-rīnde*, M 276 *(ni* and *ram*, cf. *ttram)*.

nārī, f., Skr., a woman, gen. *nerä*, N 171[14].

naria, n., Skr. *naraka*, hell, acc. *-rī*, 78b 4, 5, loc. *-ryo*, 16a 4, 5 &c, *-rya*, M 305 &c, with *ālsto*, *-ryāṣṭu*, N 152[2]; *-jsāveña* (!), in hell-birth, A.

narīya, belonging to hell, nom. pl. *-ya*, 121a 5 (s. *naria)*.

nāśasalāva, of sweet words, nom. *-vä*, D (cf. Pehl. *nāzīk* and s. *salāva)*.

ṇaṣḍam, to weed, eradicate, pres. 3 pl. *-mīde*, N 58[8] *(*niṣ-dram)*.

naṣdraunjsajsera, that should be weeded away, M 125 (s. *ṇaṣḍam* and *tcera)*.

naṣkoś, perhaps Skr. *niṣkoṣ*, to bale out, pres. 3 sg. *-śätä*, N 50[32], inf. *-śä*, N 50[38].

naṣphaṣṭāña, that should be shunned, avoided, nom. *-ñä*, N 52[12] (s. *naṣphīs)*.

naṣphīs, to shun, to avoid, pres. 3 sg. *-śätä*, N 94[27] (s. *phīsūna)*.

nāṣṭa, s. *nata*.

naṣṭāva, m., heat, Reichelt 23[19] (cf. Av. *tap)*.

naṣṭhaltc, to turn, to twist, past part. nom. pl. f. *-ṭhrrīte*, N 120[21] *(*niṣ-tark?)*.

nās, s. *nā*.

nasa, m., obtainment, gift, acc. *-su*, N 123[29] (cf. Av. *nas)*.

nāsāka, taking, L, V (s. *nā)*.

nāsāmata, f., taking, grasping, conception, nom. *-sāma*, instr. *-sāmejsa*, V (s. *nā)*.

nāsauña, n., taking, grasping, gen. *-ñä*, N 120[15] (s. *nā)*.

nata, downwards, below, abl. *-täna*, 107b 1; with *ālsto*, *-tāṣṭo*, 25a 2, *nāṣṭa*, V *ṇeṣṭä*, N 90[29] (Av. *nata)*.

nāta, s. *nāga*.

Nātapuṣpa, m., Skr. *Nāga-*, name of a tree or park, nom. with suffixed *ī*, *-pī*, M 173.

nau, nine, *no*, M 133 (Av. *nava)*.

nauha, m. or n., a moment, nom. *-hä*, L 95[2], *nūhä*, L 94[18], with suffixed *ī*, *-hī*, N 93[15], loc. *-hya*, V (lit. perhaps 'flash', base *vah)*.

naukya, f., seeing, insight, nom. *-kya*, Hu 31, *noca*, Hu 31, 32 *(*anavatacī*, cf. Av. *vat)*.

nauma, ninth, nom. *-mä*, N 166[12] (Av. *naoma)*.

nauna, soft, nom. *-nä*, *-ni*, 119b 3 &c. nom. f. *-na*, M 121, adv. *-nu*, M 266, acc. pl. *nona*, M 118 (cf. Pers. *narm)*.

naunda, n., bow, worship, nom. pl. *nauda*, N 163[27], acc. pl. *nonda*, 79a 4, *nauda*, N 58[10] *(*nāmta)*.

naunäka, soft, nom. pl. *-ka*, N 120[27] (s. *nauna)*.

nautä, ninety, loc. *nveyo*, 35a 5.

nauvarenautä, ninety-nine, 121b 1 (s. *nau* and *nautä)*.

nauvaretcaholsä, forty-nine, N 105[43] (s. *nau* and *tcaholsä)*.

navāys, Skr. *nivāsay*, to dress, past 3 sg. *-ysye*, V.

nāvuñia, according to Leumann Skr. *na apuṇya*, not without merit, nom. *-ñī*, M 41[12].

ñāya, s. *nitā*.

naysa, s. *nayuta*.

naysda, near, nom. pl. f. or n. *-dä*, M 115 (cf. Av. *nazdyō)*.

nayuta, m. or n., Skr. *niyuta*, a hundred milliards, *-ta-*, *-tta-*, *naysa-*, V, A, loc. pl. *-yvā*, N 4[28]., L 99[19].

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ne, not, 4a 3, 13a 1ff., 14a 5, b 2, 16a 2, 3, b 1, 2, 5, 20a 6, 25b 3, 27b 1, 2, 4, 6, 32a 3, b 4, 34b 1, 4, 6, 35a 1, 3, 4, 6, 77a 1, b 4, 6, 79a 6, 80a 5, b 6, 83a 2, 3, 4, b 5, 84a 1, 4, 85a 5, b 2, 4, 6, 87b 6, 117a 2, b 2, 119a 3, 5 &c, *nä*, 16a 3, 35a 4, 117a 1 &c, with suffixed *ī*, *nai*, 13a 1, 14a 5, 27b 4, 35b 4, 85a 2, 117a 1 &c, *nenne*, M 211, *nen*, M 331, *nerne*, M 326, *nerkhyaṣṭu*, not drunk (?), N 128[42] (Av. *noiṭ*).

nesamäta, f., disaccord, nom. *-ta* 80b 5 (*ne* and Skr. *samatā*).

nä 1, enclitic 1 pl., 77a 1, 2, 83a 3 &c, *ṇä*, 119a 4, *ṃ*, N 175[22] (Av. *nō*).

nä 2, enclitic 3 pl., 16a 2, b 2, 21b 6, 24a 3 (*ttä*), 5, 34b 4, 35b 2, 78b 5, 80b 5, 117b 3, 5, 121a 1 &c, *ni*, 121b 1 &c, *ṇä*, 24a 2, *nu*, M 104 &c, *ṇu*, N 42[27], *ne*, 85a 6, 87b 6, *ṃ*, M 211, N 57[17] &c.

nächo refuge (?), acc. *-cho*, M 110, N 109[29] (*ni* and cf. Av. *šyav* or *šyā*).

nägata, Skr. *niyata*, assured, certain, nom. *-tä*, 14b 2, nom. pl. *näta*, 7b 1, 121b 4, adv. *-tu*, N 105[32], *nätatä*, M 35[5], 56[26], L.

nihad, *niṣad*, to sit down, pres. 3 sg. *nättä*, M 41[21], 215, past 2 sg. *ṇastī*, N 171[16], past part. *niṭasta*, *ṇasta*, *ṇesta*, L, V, *nigalsta*, M 35[6]; inch. pres. 3 sg. *niṭaśtä*, declines, N 113[11] (Av. *nī-had*).

nihaljāka, crushing, defeating, nom. f. *-ka*, M 142 (s. *nähalte*).

nähalte, to crush, pres. 3 pl. *-ljīndä*, L 93[4], *ṇihejīde*, N 58[8], past part. nom. pl. *ṇihīya*, N 58[15]; inch. caus. *nṛhīśś*, N 60[15] (**ni-tark?*).

nihujs, to incline, to set, pres. 3 sg. *-huśdä*, M 90, 187 (*nä-*), past 3 sg. *nähute*, M 285, pres. part. *-jsanda*, V, gen. *nyihujsandä* (!), 85b 5 (*ni-baug*, s. LF 80).

nihvarr, to long for, pres. middle 3 sg. *-rrde*, N 127[9], 151[29] (**ni-hvarn*, cf. *hvar* and Av. *χᵛarəna*).

nija, Skr., innate, own, V, B.

nijī, to suppress, make disappear, inj. 3 sg. *-jända*, M 275, pres. pass. 3 sg. *-jīyä*, V (*ni* and *jī*).

näjs, to be afraid (?), pres. 3 pl. *-jsīndä*, M 118 (uncertain).

näjsaḍa, way, manner, *śo -ḍu*, in one way, N 111[18]; *ttu -ḍu*, in that way, 14b 2, 27b 3, 35a 2, M 172, 332, V (perhaps *nitcṛta*, cf. *pacaḍa*).

näjsaṣ, to show, to teach, pres. middle 1 sg. *-jsäṭe*, 25b 5, M 295, 3 sg. *nijsaṣḍe*, M 219 &c, 3 pl. *-jsäṭāre*, L 140[23], imper. 2 sg. *-jṣū*, N 90[36], past 2 sg. *nijsäṣṭai*, N 171[13], 175[28] (*-jsu-*), past part. acc. f. *-ṣṭo*, C, caus. pres. middle 3 pl. *-jsāṃñāre*, A (*ni* and Av. *čaš*).

näjsäṣāka, showing, nom. *-kä*, N 94[23], nom. f. *nijsvāka*, V 2a 2 (s. *näjsaṣ*).

näjsäṣāmata, f., showing, loc. pl. *-jsäṭāmuo*, 20a 2 (s. *näjsaṣ*).

nika, m., Skr. *niṣka*, a golden ornament, nom. *-kä*, M 168.

nikṣū, perhaps Skr. *ni-kṣubh*, to perturb, pres. 3 sg. *-kṣūtä*, C.

nīlūpala, n., Skr. *-lotpala*, a blue lotus, gen. *-lä*, M 169.

nimalys, to rub, pres. 3 sg. *-lśdä*, M 147 (*ni* and cf. Av. *marəz*).

nimalysa, m. or n., a track, instr. *ṇaṃaysäna*, V, loc. *-lśa*, on the track of, after, M 202, with suffixed *ī*, *-ṃaṣī*, A 24 (s. *nimalys*).

nimaṃdrūṇa, f., adapted from. Skr. *-mantraṇā*, invitation, acc. *-ṇo*, M 97.

Nimi, m., Skr., name of a king, nom. *-mä*, C.

nämäjs, to wink, pres. 3 sg. *-mäśdi*, LF 80 (cf. Skr. *nimiṣ*).

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nimitta, n., Skr., hint, indication, acc. pl. *-tta*, M 52[31].

nänārra, m. or n., a millstone, nom. *-rri*, M 114, loc. *-nerra*, M 50[23], instr. pl. *-rryau*, N 120[12] (cf. MSL xx, pp. 5ff.).

nänauta 1, invisible, nom. *-tä*, 21b 2, 24a 2, nom. pl. n. *-ta*, 25b 6, *-te*, 84b 6 *(ne* and s. *naukya)*.

nänauta 2, f. invisibility, acc. *-tau*, 20a 6.

nīpāna, n., neighbourhood (?), gen. *-nä*, N 65[11] (loanword?).

nīra, n., Skr., water, nom. *-rä*, 20b 2, instr. pl. *-ryau* (?), S.

nirākāra, m., Skr., censure, nom. pl. *-ra*, N 68[40].

närmän, Skr. *nirmi*, to build, construct, pres. 3 sg. *-ndä*, B, past 3 sg. *-mäte*, C.

niroda, m., Skr. *-dha*, annihilation, nom. *-di*, Hu 32.

niruddha, Skr., suppressed, nom. *-ddhä*, N 111[22].

nirvāṇa, n., Skr., Nirvāṇa, nom. *närvāṇä*, Hu 32, gen. *-ṇä*, 83a 4, 5 &c.

niśśā, to abandon, past 3 sg. *-śātai*, fut. part. pass. *-śāñä*, HD 7 (cf. *paśśā)*.

niśtä, is not, s. *ah*.

niśtūnaa, unreal, nom. f. *-tūjä*, V (s. *niśtä*, translates Skr. *nāstika)*.

näṣam, to be soothed, calmed, conj. 3 pl. *-ṣamāṃde*, N 57[38], 58[18], past part. nom. sg. *-ṣaundi*, M 101, nom. pl. *-ṣaunda*, M 223, inf. *-ṣemä*, 79a 6 *(ni* and cf. Skr. *sāma*, *sāntvay*, Pashto *ēman)*.

niṣāmata, f., calming, gen. *-ṣāmä*, N 75[36] (s. *näṣam)*.

näṣemāka, calming, healing, nom. *-kä*, N 76[25] (s. *näṣam)*.

niṣirrīma, stainless, Suv. 24 *(niṣ* and s. *rrīma)*.

niṣkici, uncertain, S.

näṣphān, caus. formed from Skr. *niṣpad*, to produce, pres. middle 3 sg. *-ñe*, inj. 1 sg. *-ñū*, V.

niṣṭauda, burnt, Reichelt 25 *(*niṣ-tapta)*.

nīsta, refunded, acc. *-stu*, 77b 4 *(ni* and cf. Skr. *yat)*.

näṭa, n. (?), nectar, acc. *ṇä*, C (misread *chai)*, *-ṭa*, N 40[44]; *-tīra*, nectar-business, acc. *-ru*, N 168[33] (Av. *anaoša)*.

nätā, m., a river, nom. *-tā*, M 117, acc. *-tā*, *nitā*, M 41[6]ff., gen. *-tāyä*, 4a 4 &c, *ñāyä*, A, loc. *-tāya*, N 3[24], *nyāya*, V, loc. pl. *-tātuṣo*, N 3[19], *-tāyuo*, 32a 6, 35a 4, b 2, *nitāyuo*, 35a 5, *-tāyo*, 13b 6, 32b 2, *nyāvā*, N 3[29], *nyāvuā*, N 3[31] (cf. Pashto *tōe*, Ormuri *tāk)*.

niṭaśtä, *niṭasta*, s. *nihad*.

nitcan, to break, to cut, past 3 sg. *-tcaste*, N 76[46] *(ni* and cf. Av. *sčand)*.

nätcavūṇa, *nätcaūna*, swooning, paralysed (Leumann), N 106[8], nom. pl. *-na*, N 105[37] *(ne* and *tcaṣūṇa*, s. *tcaṣ?)*.

nīvaraṇa, n., Skr., hindrance, L.

nīyä, unidentified, C.

no, f., a ship, nom. *no*, M 41[19] &c, instr. *nvyejsa*, N 50[29], gen. *nvye*, N 50[30], loc. *nvya*, N 50[35] (cf. Skr. *nau)*.

noca, s. *naukya*.

nṛhīśś, s. *nihaltc*.

nu, s. *nä* 2.

nūd, to lie down, pres. middle 3 sg. *nūtte*, M 129 *(*ni-pad)*.

nuhaltc, to turn along, to open, past part. nom. pl. n. *-hīye*, M 169 *(*anu-tark)*.

numalśa, m. (?), consideration, acc. *-śu*, N 119[36, 40] *(anu* and cf. Skr. *mṛś)*.

numandr, Skr. *nimantray*, to invite, opt. 3 pl. *-maṃndrāro*, N 108[5].

nuṣṭura, Skr. *niṣṭhura*, harsh, rough, nom. pl. f. *-re*, 36b 3, nom. pl. n. *nūṣcura*, N 58[23], adv. *-ru*, 77a 1.

nuva, behind, after, M 157, 247, *nva*, N 76[44], S,

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with suffixed *ī*, *nvai*, M 157, *nvī*, D, loc. *nvaiya*, Suv. xxiii, D (cf. Old Pers. *nipadiy*, s. Bailey 78).

nūvara, n., the first fruit, nom. pl. *-ra*, N 125[40], *-ri*, S (cf. Av. *nū*).

nūvaraa, m., a young being, nom. pl. *-rā*, 107b 2, 117b 4, 121a 1 (**nūtaraka*).

nuvastā, to establish in proper order, caus. pres. middle 3 pl. *-vaśtāri*, M 317 (**anu-upa-stā* or **ni-upa-stā*).

nvād, to lead away, to save, past 2 sg. *-vāstai*, N 169[10] (*ni* and cf. Av. *vad*).

nva[ṃ]thāta, afflicted (?), nom. pl. *-ta*, N 105[36].

nyāyāmata, f., accomplishing, fulfilling, acc. pl. *-me*, L 93[36], 94[1], *-mä*, L 93[1] (*anu* or *ni* and cf. Av. *hād*).

nyanaa, n., adapted from Skr. *nidhāna*, a treasure, nom. *-nai*, M 161, gen. *-nai*, *-nei*, M 160, 162, nom. pl. *-nā*, M 160, 162, acc. pl. *-nā*, M 156, 248.

nyānartha, Skr. *nidānārtha*, the meaning of the causes, nom. acc. pl. *-tha*, 16b 1, M 270.

nyaṇḍa, m., Prakrit *nigaṇṭha*, a naked ascetic, nom. pl. *-ṇḍa*, 20a 2, 4, 6, b 3, 21b 5, *niyaṇḍa*, 61a 3, voc. pl. *-ṇḍyau*, 20a 1, gen. pl. *-ṇḍānu*, 20b 6, 21a 5, *niyaṇḍānu*, 20a 4, 21a 2, b 2, miswritten *-ṇḍānā*, 20a 5.

nyāp, Skr. *jñāpy-*, to be known, pres. 3 sg. *-pätä*, 20b 5 &c, opt. 3 sg. *-pīyä*, N 42[25], pres. part. *ñāpaṃdai*, A.

nyas, to keep away from, to despise, pres. middle 3 pl. *-sāre*, N 77[5], with suffixed *ī*, *-sārai*, 36b 4, fut. part. pass. nom. f. *-śśa*, N 152[1] (inch. of *ni-yam*).

nyaskya, f., disdain, despisal, nom. *-kya* M 249, *-ca*, M 300, nom. pl. *-kye*, N 141[30] (s. *nyas*).

nyātīnaa, belonging to a river, nom. pl. f. or n. *-ne*, L 93[7] (s. *nätäa*).

nyauṣṣ, to beat down, past part. nom. pl. *-ṣṭa*, B (*ni* and *auṣṣ*).

nyält, to plant, past 3 sg. *-lste*, 80a 4, past part. nom. pl. *-lsta*, 80a 5 (*ni* and s. *kält*).

nyūj, to impel, to urge, pres. middle 3 sg. *-jäte*, N 123[34], past part. *nyūta*, M 31[13] (probably Skr. *niyojay*, but cf. Av. *yaog*).

nyūjāmata, f., effort, gen. *-me*, L 94[22] (s. *nyūj*).

nyūva, m., effort, M 31[14], acc. *nyūtu*, M 233 (s. *nyūj*).

nyūvijsa, used to translate *uttara*, north, V; doubtful *ñūväjsa*, H 40[9], *ñūvijsi*, S.

o.

o, s. *au*.

odä, s. *audä*.

ogāmia, permanent, lasting, nom. *-mī*, C.

ona, s. *āh* 2.

orga, s. *aurgga*.

orätāndi, unidentified, past 3 pl., M 112 (Leumann: assented; cf. Av. *frā-var?*).

orna, n. (?), the sky, nom. *-nä*, N 153[9], loc. *oña*, V (cf. Av. *awra?*).

orraa, s. *ārraa*.

orsa, m., desire, nom. *-si*, *-sä*, M 163, 171 &c, nom. pl. *ǫsa*, Suv. xiv (**ava-rutc-s-a*, cf. Skr. *ruc?*).

ośa, evil, nom. *-śä*, M 286, acc. *-śu*, 14a 3, nom. pl. f. *-śe*, M 242 &c, abl. pl. *-śäyyau*, N 126[28] (*au-*), 126[29], gen. pl. *-śānu*, N 126[14]; *ośaraṇa*, i. e. *ośakaraṇa*, m., an evildoer, evil friend, instr. pl. *-ṇyau*, Suv. xxv (*ava* and cf. Av. *zyā?*, s. *vaśu*).

oṣku, s. *auṣku*.

oys, to be moved, to care, pres. middle 3 sg. *-ysde*, 3 pl. *-ysāre*, C (cf. Av. *ā-yaoz?*).

oysa, m., care, nom. pl. *-ysa*, N 107[31] (s. *oys*).

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p.

pā, to protect, imper. 2 pl. *paiya*, M 277, past 2 pl. *pānda*, M 237, inf. *pātave*, M 163 (Av. *pā*).

paa, m., a foot, gen. *pai*, M 305, acc. pl. *pā*, V, instr. pl. *päyaujsa*, M 168, loc. pl. *paduā*, N 57[35], *pyo*, M 256, *pyā*, N 57[15], D, *po*, M 188 &c, *pā*, V (Av. *pad*).

pāba, m., papa, voc. *-ba*, N 80[4], 114[15], acc. *-bu*, N 75[28].

pabana, m., continuance, nom. *-nä*, N 108[14] (**pabanda*).

pacaḍa, translates Skr. *paryāya*, turn, way, instr. *-ḍäna*, M 317, *-ḍana*, V, *pakyaḍana*, 119b 1, loc. *-cīḍa*, N 75[35], acc. pl. *-ḍa*, N 84[37] (*pati* and cf. Av. *kar*, Skr. *car*).

pachīys, to be reckoned, considered as, pres. middle 1 sg. *-yse*, M 324, 3 sg. *-ysde*, *-ysdä*, A, V; caus. to reckon, to call, pres. middle 1 sg. *-chīśe*, M 284, 3 sg. *-īśäte*, N 129[5], conj. 1 pl. *-īśāmane*, M 107 (*pati* and cf. *(haṃ)-khīysa*).

paḍa, n., an axe, acc. *-ḍu*, 82a 5, nom. acc. pl. *-ḍe*, 82a 1 (loanword, Old Pers. **paraϑu*, cf. Osset *farat'*, s. Lidén, Studien zur tocharischen Sprachgeschichte 18f.).

paḍā, former, earlier, first, nom. *-ḍā*, 79b 4, 80a 2 &c, nom. f. *-ḍā*, M 59[26], acc. f. *-ḍo*, M 59[27], instr. *-ḍāna*, 33a 4, *-ḍauna*, N 166[6], nom. pl. *-ḍā*, M 59[25], acc. pl. m. & n. *-ḍā*, 35a 5, 121b 2, *-ḍauya* (?), N 166[18], adv. *-ḍā*, formerly, 83a 6, 107b 4 &c, with *ālsto*, *vaḍāṣṭa* H 37[5] (**partāka*, cf. *biśpaḍāka*, from **pratāka*, cf. Av. *fratara* &c).

pāḍa, s. *pār*.

Paḍaki, name of a town, perhaps Cherchen, S.

padajs, to ignite, to burn, past 3 pl. *-dīyāndä*, N 169[6], past part. *-dīya*, N 156[12], nom. *-yä*, N 169[3], nom. f. *-ya*, 36b 6, nom. pl. *-dīta*, 14a 3, acc. pl. f. *-ye*, 24b 2, fut. part. pass. nom. *-jsāñä*, N 101[41], nom. f. *-jsāña*, N 108[11] (*pa* and cf. Av. *dag*).

padam, to build, to make, caus. pres. middle 3 sg. *-dīme*, A, 3 pl. *-dīmāre*, N 176[7], past 1 sg. *-dandaimä*, N 24[26], 2 sg. *-dandai*, 83b 6, 3 sg. *-dande*, N 76[27], 3 sg. f. *-daṃdātä*, N 111[25], past part. nom. *-dandi*, M 143, inf. *-dīnde*, L 102[21], *-deṃdä*, HD 9 (*pa* and cf. Greek δέμω).

padama, m., wind, nom. pl. *-ma*, N 69[10], C (*pa* and cf. Pers. *damīdan*).

padaṃyya, f., structure, make, nature, *-ṃja-*, V, nom. *-gya*, M 226, 332, *-ṃja*, N 52[17], D, acc. *-gyo*, 32a 5 &c, *-ṃjo*, N 76[13], nom. pl. *-ṃje*, M 41[29] (s. *padam*).

paḍāṃjsia, bygone, former, nom. *-jsī*, 83a 3, gen. *-jsī*, M 213, nom. acc. pl. *-jsya*, 16b 3, 121b 2 &c, gen. pl. *-jsyānu*, 7b 5, *-jsyāṃnä*, *-jsyāṃ*, V (s. *paḍā*).

padāna, m. or n., a goblet (Leumann), nom. *-ni*, M 110 (perhaps rather Old Pers. *apadāna*).

padar, to keep, to respect, caus. pres. 3 pl. *-derīndä*, M 90, past 2 pl. *-dāḍānda sta*, M 239 (*pa* and cf. Av. *dar*).

paḍauysa, first, nom. *-ysi*, M 275, with suffixed *ī*, *-ysī*, M 157, nom. f. *-ysa*, V, gen. *-ysye*, L 92[37] &c, loc. *-auśa*, at first, S (s. *paḍā*).

padi, to inspect, pres. 3 pl. *-daide*, S (uncertain).

padia, m., way, manner, acc. *-dī*, 16b 2, 24b 2, V, instr. *-dīna*, M 41[23], S, acc. pl. *-dya*, 62a 4 &c (**patika*, cf. *pandā*).

padīmāka, m., a builder, fashioner, gen. *-kä*, N 111[14] (s. *padam*).

paḍidūsi, title or name, S.

Padmagarbha, m., Skr., name of a Buddha, nom. *-bhä*, 25b 1, 3, 5 (*-gyarbhi*), 27b 2.

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Padmottara, f., Skr., name of a Buddha-sphere, nom. *-ra*, 25a 5, gen. *-re*, 24b 4.

pagyūna, guarding, fencing (?), nom. *-ni*, M 138 *(pati* and cf. Skr. *gup?)*.

paha, f., lock-up, safe (?), abl. *pīhi-jsa*, N 114[20] (cf. Skr. *apadhā?)*.

p̣āha, m., sound, instr. *-hna*, *-hni*, *pvehnaṃ*, Suv. x, xv, xvi *(*apiṣāha?)*.

pāhāmata, f., sounding, instr. *-hāṃmejsa*, N 57[42], 58[14] *(pvā-)*.

pahaṃggata, Skr. *-thaṃgata*, who has gone the path, old, N 75[25].

pahauṣṭa, unidentified, V.

[pa]häṣṭa, removed (?), nom. *-ṣṭä*, N 156[16] *(apa* and cf. Av. *haēz?)*.

paiys, to strive after (?), pres. middle 3 sg. *-ysde*, D *(*pa-īys*, cf. Av. *āz*, Skr. *īh?* perhaps *haiysde*, **ā-īys)*.

pajarūṇa, f. or n., blaming, acc. pl. with suffixed *ī*, *-nai*, 37a 5 *(pati* and cf. Av. *gar?)*.

pajāys, to acquire, to receive, pres. middle 3 sg. *-ysde*, 16b 4, 32b 1, 3 pl. *-ysāre*, 13b 5 (= *-gyā-*, N 8[42]), inj. 2 sg. *-ysä*, N 176[22], fut. part. pass. nom. f. *-ysāña*, N 75[43] *(pati* and cf. Skr. *gāh*, Sogd. *pčγ'z?)*.

pajīde, unidentified, H 36[40] f. (perhaps **patc-ayanti*, they cook, cf. Av. *pak)*.

pājiñi, s. *pārgyiñi*.

p̣ajsa, unidentified, perhaps: entreaty, acc. with suffixed *ū*, *-jsū*, HD 3 (cf. Av. *pari-gam?)*.

pajsam, to honour, to worship, past part. nom. *p̣ajsä*, D, nom. pl. *-(jsata)*, N 4[30], *p̣ejsata*, N 57[9], *pajsa*, D, fut. part. pass. *-mavīya*, V; caus. to set agoing, to perform, past 3 pl. *p̣ajsāṃdāndi*, S *(pa* or *pari* and *gam)*.

pajsama, m., honouring, worship, nom. *-mä*, M 52[32], *-jsaṃ*, V, *-me*, A, acc. *-mu*, 32b 2, 117b 3 &c, *-ṃmä*, D, *-ma*, *-jsaṃ*, *-jsa*, V, A, acc. pl. *p̣ajsama*, L 93[14], gen. pl. *-mānä*, V; with *tcera*, *-jsera*, worthy of worship, acc. f. *-ro*, N 52[14] (s. *pajsam)*.

pajsamaṣvattāt, f., veneration, instr. *-ttetäjsa*, N 127[37] (s. *pajsama)*.

pajsan, to beat, to strike, past part. *pajsa*, i. e. probably *pajsatu*, 121a 1 *(pa* and *jsan)*.

pajsar, to put away, gerund. (?) *-jsīryi*, V *(apa-kar?)*.

pajusta, clothed, covered (?), nom. pl. *-ta*, 117b 5 *(pati* and cf. Skr. *gudh?)*.

pakāri, uncertain, N 176[9], perhaps *upakāra*, embellishment.

pakṣa, m., Skr., side, part, half-month, acc. *-ṣu*, M 91, *-ṣä*, M 109.

pakṣūvātī, Skr. *-ṣapātin*, taking sides, nom. *-tī*, N 68[44].

pakūṭ, Skr. *prakuṭṭ*, to beat, to strike, pres. middle 3 sg. *-ṭäte*, M 282.

pakyaḍa, s. *pacaḍa*.

palā, f., Prakrit *paḍāā*, a banner, nom. *-lā*, N 108[14], acc. *-lo*, N 108[12], acc. pl. *-le*, M 265.

palaṃga, m., Skr. *paryaṅka*, squatting posture, acc. *-gu*, 83a 6, *-gä*, V.

paljsem, to delay, pres. middle 3 sg. *-mäte*, N 123[31] *(pari* and *gam)*.

paljsäta, f. or. n., enclosure (?), nom. pl. *-te*, M 120 *(pari* and cf. Av. *kaēš?)*.

pālsu, f., a rib, a spoke, nom. acc. pl. *-suve*, *-sve*, L (Av. *parəsu)*.

pamantha, m., an arrow, instr. *-ṃthäna*, 24b 1 (cf. Skr. *pramantha)*.

pamāta, measured, measurable, nom. f. *-ta*, 119a 3; *-māka*, V, A (cf. Av. *mā)*.

pana, each, every, nom. *-ni*, M 162, acc. *-nu*, M 259 &c, gen. *-nye*, 62a 3 &c, in semi-compounds *-nä*, *-ni*, M 102, 121, B, D *(pā-)*;

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-nūḍāya, every day *(haḍaa)*, L 98[37], S *(-ḍai)*; enclit. nom. *vani*, any, M 121.

pana, *paṃna*, s. *patä*.

panam, to rise, pres. middle 1 sg. *-me*, N 37[8], 3 sg. *-mäte*, M 207, L, *-me*, 117b 1, D, 3 pl. *-māre*, 21b 3—5, 85b 2, 5 &c, conj. 3 sg. *-māte*, L 98[37], 1 pl. *-māmane*, 117b 2, opt. 3 sg. *-mi*, V 41b 3, inj. 3 sg. *-mäta*, N 50[22], past 2 sg. *-natī*, M 263, 3 sg. *-natä*, 7a 4, b 6, 13b 1, 84b 6 &c, *pana*, D, 3 pl. *-nata*, 7a 1, 20a 3, b 3, caus. 3 sg. *-nemäte*, 14a 3, L *(pa* and cf. Av. *nam)*.

panamāmata, f., rising, appearing, nom. *-ma*, N 158[30] (s. *panam)*.

panas, to be destroyed, to disappear, pres. middle 3 pl. *-śśāre*, C, past 1 sg. *-ṣṭämä*, 36b 5, past part. nom. *-ṣṭä*, 36b 5 *(pa* and cf. Av. *nas)*.

paṃcaa, Skr. *-aka*, the five *pañcavargikas*, acc. pl. *-cā*, N 171[22].

paṃcāśai, Skr. *pañcaśatī*, a five hundred years period, gen. *śai*, V.

pandā, f., a path, way, nom. *-de*, M 263, acc. *-do*, 85a 3 &c, *-dau*, 107a 1, gen. *-dāyä*, 20a 2, loc. *-dāya*, N 128[15], nom. pl. *-de*, M 100, acc. pl. *-di*, N 171[17], S (Av. *pantā)*.

pandāva, lying on the way, loc. pl. *-vvā*, S (s. *pandā)*.

paṃjamaṇḍala, n., Skr. *pañca-*, a five-round; acc. *-lu*, M 268.

paṃjavaṣṣia, Skr. *pañcavarṣika*, lasting five years, adv. *-ṣṣī*, M 97.

Paṃjikathi, Panjkand, Beshbaliq, S.

paṃjsa, five, 36a 3, 61a 4, 117b 4 &c, *-jso*, L 33[9], instr. *-jyaujsa*, M 236, gen. *-jinu*, L, *-jeṃ*, D, *-jūṃ* (?), N 166[7]; *-sate*, five hundred, *paṃsse*, S, *paṃjsasatäsaluva*, five hundred years old, acc. f. *-vo*, M 123 (Av. *panča)*.

paṃjsāsä, fifty, instr. *-śau*, V, A (Av. *pančāsat)*.

paṃjsūsama, fifteenth, nom. *-saṃ*, N 166[16], gen. *-mye*, L 98[31] (cf. Av. *pančadasa)*.

paṃjsūsu, fifteen, L (Av. *pančadasa)*.

Panthaa, m., Skr. *-aka*, name of a man, nom. *-ṃthai*, N 166[17], acc. *-tho*, M 94.

paṃtsā, s. *patätsā*.

paṃtsai, unidentified, HD 8.

pāpīma, Skr., evil, nom. *-mä*, 13a 2, nom. pl. *-ma*, 61a 5.

par, s. *paru*.

pār, to fill, to feed, past 2 sg. *pāḍai* (?), HD 2, 3 pl. *pāḍāṃdä*, N 129[19], past part. nom. *pāḍä*, M 117 (Av. *par)*.

pāra, n., Skr., limit, end, acc. or loc. *-ri*, M 205.

parā, to sell, pres. part. nom. pl. *puḍaṃda*, H 38[1] (?), inf. *-retä*, 77b 3 (cf. Sogd. *pr'δt*, Ormuri *prāy*, **paradā)*.

parabhūtta, Skr. *paribhūta*, overcome, having overcome, nom. pl. *-tta*, V.

parāh 1, to prepare, to practise, pres. middle 3 sg. *-rehäte*, N 145[33], conj. 3 sg. *-rehāte*, N 145[23, 33], past 2 pl. *-rostānda*, M 237, fut. part. pass. *-rehāña*, N 126[7] &c *(pa* and cf. Av. *rād)*.

parāh 2, to keep away from, to guard against, pres. middle 3 pl. *-rehāre*, 16b 5, with suffixed *ī* and *jsa*, *-rehāraijsa*, 36b 4 *(apa* and cf. Av. *rād* or *rāϑ)*.

parāha, m., morality, nom. *-hä*, N 145[21], with suffixed *ī*, *-hī*, N 153[12], acc. *-hu*, M 229 &c (s. *parāh* 1).

pāraha, seems to translate Skr. *vastu*, substance, reality, nom. *-hi*, V, *-hipasta*, Skr. *vastupatita*, V.

parāhīnaa, connected with morality, instr. f. *-hīje*, A, acc. pl. *-nā*, C (s. *parāha)*.

paralova, m., Skr. *-ka*, the other world, acc. *-rilo*, *-rilau*, N 163[22], 164[4] &c, gen. *-vi*, M 234.

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parām, adapted from Skr. *paryāp*, to grasp, to study, pres. 3 pl. *-ṃmīdi*, V.

paramārtha, m., Skr., the essence, nom. *-thä*, V.

pārāmata, f., Skr. *pāramitā*, transcendental virtue, nom. acc. *-rāṃma*, *-rāma*, V, nom. pl. *-te*, L, B, gen. pl. *-rāṃmāṃ*, V, loc. pl. *-rāṃvo*, N 176[24].

paranirvā, Skr. *-ri-*, to enter Nirvāṇa, pres. 1 pl. *-vāmä*, M 107, inj. 2 sg. *-vi*, N 165[42], caus. perf. conj. 3 sg. *-rinirvāye hamāti*, perf. opt. 3 sg. *-vāye hämä*, fut. part. pass. *-vāña*, *-vāyāṃña*, V.

paranirvṛ, Skr. *-ri-*, the same, past 3 sg. *-vite*, M 297, 3 pl. *-vṛtāndä*, 24a 5, perf. 3 sg. *-vyeyä*, N 165[44], past. part. acc. pl. *-väta*, 24b 3.

pāraṃjs, to diminish, pres. middle 3 sg. *-jite*, N 120[17] *(pa-ā* and cf. Pashto *rangai)*.

paraṃjsa, m., diminishing, appeasing, acc. pl. *-jsa*, 121b 1 (s. *pāraṃjs)*.

pāraṣa, s. *pārṣa*.

pārāsa, f., a leaf-eater, some kind of bird, nom. pl. *-se*, S (s. *pārra* 1 and cf. Skr. *aś*, but s. Bailey 69).

parau, m., order, command, nom. *-rau*, M 113, acc. *-rau*, N 102[1], loc. *-rauya*, 16b 5 (s. *paru)*.

pārau, to support, attach, past 3 sg. *-rautte*, past part. *-rautta*, V (cf. Skr. *upalambh)*.

pārays, to reach (?), pres. middle 3 sg. *-ysde*, V *(pa-ā* and cf. Av. *raz)*.

paretä, s. *parā*.

pārgya, f., leaf, LKZ 199 (s. *pārra* 1).

pārgyiñi, f., a garden, acc. *pājiñu*, loc. pl. *-ñuvo*, *pājiñuṃo*, LKZ 199 (s. *pārgya)*.

parī, unidentified, V 27b 2, 4, 28a 3.

pariges, to turn, pres. 1 sg. (?) *-śī*, Suv. 24 (s. *ggeis)*.

parilau, s. *paralova*.

parinām, Skr., to ripen, to mature, pres. middle 3 sg. *-mäte*, N 145[23] &c, opt. 3 sg. *-mīti*, N 145[37], inj. 1 sg. *-ṇāmūṃ*, N 164[12].

parinirvāṇa, n., Skr., entire cessation, gen. *-vāṃ*, N 165[41].

paräpāch, Skr. *paripācay*, to ripen, inj. 1 sg. *-chūṃ*, N 175[39].

parävā, m., Skr. *-rivāda*, blame, acc. *-vā*, N 123[33].

parmiha, m. or n., a hamlet, nom. pl. *-ha*, N 42[22], instr. pl. with suffixed *ī*, *[par]-mihyaujse*, N 114[45] *(pari* and cf. Av. *maēϑ-ana)*.

pārra 1, f. or n., a feather, a leaf, nom. pl. *-rrä*, M 169 (cf. Skr. *parṇa*, Av. *parəna)*.

pārra 2, n., a heel, nom. pl. with suffixed *ī*, *-rrai*, M 146 (Av. *pāšna)*.

parrama, unidentified, gen. *-mä*, acc. pl. *-ma*, N 108[11].

pārria, f. or n., a heel, nom. pl. *-rrye*, N 120[21] (s. *pārra* 2).

parritc, to leave behind, to pass, to release, past, with passive sense, 1 sg. *-rrätäma*, 14b 2, 3 sg. *-rräte*, M 302, perf. 3 sg. *-rrye häme*, L 94[4], past part. nom. pl. *-rräta*, 14a 3 &c, inch. *pars*, to be released, pres. 1 sg. *-sīmä*, 37b 3, 3 sg. *-śtä*, M 148 &c, 1 pl. *-sāmä*, M 334, 3 pl. *-sīndä*, 121b 3 *(-e)*, M 92 *(-i)*, 217 *(-sändä)*, 271, 279, opt. 3 sg. *-si*, M 333, 3 pl. *-sāro*, *-sāru*, N 57[2], inj. 1 sg. *-su*, L 122[21], 1 pl. *-sāma*, M 212, 336; caus. pres. 1 sg. *-rrījīmä*, M 293, N 127[35] *(-rriji-)*, 3 sg. *-rrīje*, D, 3 pl. *-rrījīndi*, M 227, inj. 2 sg. *-rrīji*, M 259, imper. 2 sg. *-rrīja*, M 192, opt. 3 sg. *-rrījīyä*, M 292, past. 1 sg. *-rretemä*, M 227 &c, *-rritaimä*, M 293, 3 sg. *-rräte*, M 284 &c, perf. 3 sg. *-rräte hämäte*, 35b 6 &c, pluperf. 3 sg. *paryeta hamye*, V, past part.

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nom. pl. n. *parrye*, N 165[36], gen. pl. *-rrätänu*, 7b 5, fut. part. pass. nom. pl. *-rrījāña*, M 304 *(pa* and cf. Av. *raēk)*.

parrīya, m. and f., emancipation, nom. *-yä*, *-yi*, M 299, 331, *-rrīti*, M 307, *-ya*, N 158[7], gen. *-yi*, N 94[22], *-ye*, C; *-stāna*, emancipation-state, gen. *-stāṃ*, L 98[35], instr. pl. *-stāṃñaujsa* N 58[1] (s. *parritc)*.

parrīyīnaa, belonging to emancipation, nom. pl. *-nā*, M 294 (s. *parrīya)*.

parruṣṣ, to be pleased with, to be enamoured, pres. middle 3 sg. *-ṣṭe*, N 127[9] ff. *(*pa-ruχš*, cf. Skr. *ruc*, but s. LF 75[1]).

parrūṣka, m., passion, translates Skr. *kleśa*, nom. pl. *-ka*, V, acc. pl. *-ka*, 4a 5, 25b 5 (s. *parruṣṣ)*.

parś, adapted from Skr. *paryupās*, to attend upon, to worship, past 3 pl. *-śādä*, V.

pārśa, m., worship, obeissance, nom. *-ś[ä]*, N 128[12], acc. *-śu*, N 120[15], 176[22], gen. *-śä*, N 120[10].

parṣa, f., Skr. *pariṣad*, audience, assembly, nom. *-ṣa*, M 215 &c, *-ṣa*, V, D, *-ṣä*, A, acc. *-ṣo*, M 217, instr. *-ṣejsa*, M 262, *-ṣijsa*, N 57[9], *-ṣe*, N 57[35], gen. *-ṣe*, N 176[27], loc. *-ṣaña*, V.

pārṣa, venerable, nom. *-ṣä*, L 99[24], nom. f. *-raṣa*, *-rṣa*, V.

pārṣṣa, m. or n., oil, acc. *-ṣṣä*, N 102[3].

pars, s. *parritc* and *paru*.

paru, to order, to cause to, pres. 1 sg. *-rīmä*, N 102[35], 2 sg. *-rī*, M 112, 3 sg. *-rītä*, *-rīyi*, N 102[36], 3 pl. *-rīdi*, V, opt. 3 sg. *-rī*, V, D, past, from base *parud*, 3 sg. *-rste*, 82a 1, 2, b 1 &c, *paste*, *pastä*, *pasti*, N 102[19] &c, with suffixed *ī*, *pastai*, A, 3 sg. f. *-rstā*, *pastā*, N 102[15], 163[20] &c, past part. nom. *pastä*, N 158[9], fut. part. pass. nom. *perrä*, M 190 &c, nom. pl. f. *perre*, N 108[10], 148[23] *(pa* and cf. Skr. *ru*, *rud* or Av. *mrav)*.

parvachani, unidentified, L 21[21].

parvālaa, Skr. *paripālaka*, guarding, nom. pl. *-lā*, instr. pl. *-lyo*, D.

parvāra, m., Skr. *parivāra*, surrounding, retinue, nom. *-ri*, M 160, instr. *-rna*, 61a 5 &c.

paryaṃsāryi, unidentified, apparently Skr. **paryatisārya*, N 165[40].

paryāvanna, Skr. *-panna*, entered, come into, nom. pl. *-nna*, 33a 4, 6 b 2, 5, 34a 1, 3, 6, instr. pl. *-āpaṃñau*, N 163[26].

paryeta, s. *parritc*.

paśāna, unidentified, Leumann: nave-hole, perhaps: the lower mill- stone, instr. pl. *-nyau*, N 120[12].

paṣāra, m. or n., evening, acc. *-rä*, V.

pāśāra, m. or n., sunshine (?), acc. *-ru*, M 254.

paśśā, to leave, to let loose, to emit, pres. 1 sg. *-śśīmä*, M 95, middle 3 sg. *-śśäte*, 35b 5 &c, *-śśätä*, M 203, *-śätä*, N 94[24], *-śe*, V, act. 3 pl. *-śīndä*, 36b 4 &c, imper. 2 sg. *-śśa*, M 106, *-śa*, 21a 2, 32a 4, 2 pl. *-śya*, N 165[44], past 3 sg. *-śśāte*, L 4[15], 2 pl. *-śśānda*, M 242, 3 pl. *-śśāndä*, *-di*, M 228, 317, fut. part. pass. nom. *-śāṃñä*, V, f. *-śśāña*, M 201 &c, inf. *-śśete*, M 106 (cf. Sogd. *p'š'y?)*.

paśtä, f., falling, end, nom. *-tä*, L 97[33], acc. *-tä*, L 97[34] (s. *pat)*.

paṣkāl, to snap the fingers, pres. middle 3 sg. *-liye*, 61a 2 *(api* and Skr. *skhal?)*.

paṣkūj (?), to shake, pres. 3 pl. *-jīndä*, N 105[34], past part. nom. pl. *-ṣkauta*, V.

paṣṭā, s. *pastā*.

paṣṭara, unidentified, S (s. Bailey 62).

pasa, m., small cattle, a goat, nom. *-sä*, 77a 6 (Av. *pasu)*.

pāsa, m., a fetter, acc. *-su*, M 239 (cf. Skr. *pāśa)*.

pasāla, m. or n., spring, or, summer, acc. *-lä*, N 76[1] (cf. Pashto *psarlai)*.

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paskia, behind, instr. *-kīna*, 87b 2; with *ālsto*, *-käyāṣṭu*, backwards, again, N 121[21], *-skyāṣṭä*, *-a*, A (cf. Av. *paskāt)*.

paskīnaa, belonging to hereafter, future result, acc. pl. *-nā*, D (s. *paskia)*.

pasta 1, s. *paru*.

pasta 2, s. *pat*.

pasta 3, s. *patält*.

pasta 4, f., a tank, loc. *-śta*, N 76[46], 77[6], nom. pl. *-ste*, M 120.

pastā, to rise, to go on, pres. 3 sg. *-ṣṭätä*, N 50[21], 3 pl. *-ṣṭīndä*, 77b 5 &c, past 1 sg. *-stātumä*, 24a 5, b 4, *-stātämä*, N 17[37], 3 sg. *-stātä*, L *(pa* and cf. Av. *stā)*.

pasūtc, to be in flames, to burn, pres. 3 sg. *-sūste*, 3 pl. *-sūjsāre*, LF 79, past part. nom. *-sutä* (misread as *-thutä)* C iv 4, nom. pl. *-sva*, N 58[9] *(pa* and cf. Av. *saok)*.

pat, to fall, to stumble, pres. 3 sg. *pīttä*, M 200 &c, pres. part. nom. *-taṃdai*, N 75[26], past part. *pasta*, L &c (Av. *pat)*.

pata, n., a quarter-stanza, nom. *-tä*, M 121, nom. pl. *-ta*, M 100 (Av. or Skr. *pada)*.

pata, f., a paw, nom. *-ta*, M 27[25] (cf. Av. *paiδyā)*.

pātco, afterwards, again, 27b 6, 34b 2, 36a 5, 84b 5 &c, *-tcu*, 14a 5 &c, *-tcä*, 20b 3 &c, *vātco*, 61a 2 &c, *vātcä*, V (cf. Av. *pasča)*.

pathaṃjs, to turn away, to leave, pres. 3 pl. *-jīndi*, M 91, past part. nom. pl. *-thīya*, M 122 &c, inch. *-thīs*, to renounce, to abstain from, pres. 3 sg. *-śtä*, 14b 3 &c, 3 pl. *-sīndä*, 13a 5, 6, *-sändä* N 8[34], fut. part. pass. nom. *-sāñä*, N 126[3] *(apa* and cf. Av. *ϑang?)*.

pathaṃka, f., abandonment, renouncing, acc. *-ko*, 13a 6 &c, gen. *-ke*, L 94[22] (s. *pathaṃjs)*.

patä, towards, 61a 2, *-täna*, before, towards, 7a 1, 87b 2, 4, 6 &c, *paṃna*, N 58[24], *pana*, V, *-ña* (?), N 148[25], *pā* (?), D.

pātia, m., Skr. *padātika*, a pedestrian, acc. *-tī*, L 21[25].

patäbätäña, rotting, decaying, nom. *-ñä*, N 52[21] *(pati* and cf. Av. *vaēšah*; Leumann: contemptible).

patähvāna, f., address, instruction, acc. *-no*, M 92 *(pati* and s. *hvan)*.

patält, to cut off, pres. 3 sg. *-lttä*, L, *-ṭättä*, 14a 4, past 3 sg. *paṃste*, *paṃsti*, V 28b 3, *pasti*, V 23b 3, perf. opt. *pastä īyä*, N 158[9], past part. *-lsta*, L *(apa* and cf. Av. *karət)*.

patätsā, to rejoice at, to accept gratefully, translates Skr. *pratinand*, fut. part. pass. nom. *-tsāñä*, N 127[45], *paṃtsāṃñä*, V *(pati* and cf. Av. *šyā)*.

patätsānaa, accepting gratefully, nom. *-nai*, N 151[30] (s. *patätsā)*.

pāttara, n., Skr. *pātra*, a plate, an alms-bowl, L, V, nom. acc. pl. *pattara*, N 75[43], 176[10], *pattare*, N 131[44].

pattav, Skr. *pratap*, to shine, opt. 3 sg. *-vīya*, Suv. i.

Pattraupaśśaudhana, m., Skr. *-tropaśo-*, name of a Yakṣa, nom. *-nä*, M 140.

paysān, to know, to realize, pres. 3 sg. *-ysendä*, N 52[24] &c, 1 pl. *-ysāṃnāṃ*, N 166[3], 3 pl. *-nīndä*, 35b 3, 121a 4, middle 1 sg. *-[ne]*, N 166[4], *-ni*, V, opt. 3 sg. *-ni*, M 283, past 3 pl. *-ndāndi*, M 226 &c, past part. nom. *-ndä*, N 76[11], nom. pl. *-nda*, V *(pa* and cf. Av. *zan)*.

paysānāka, knowing, gen. *-kä*, N 111[14] (s. *paysān)*.

paysānāmata, f., knowledge, understanding, gen. *-nemate*, N 94[32] (s. *paysān)*.

paysānośti, f., grasping, acc. *-śti*, M 244 (s. *paysān)*.

pejsata, s. *pajsam*.

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peṃmīnaa, woollen, acc. pl. *-nā*, H 38[1] (Pers. *pašmīn)*.

petta, uncertain and unidentified, N 141[29].

phajsa, f. (?), unidentified part of a horse, nom. with suffixed *ī*, *-jsai*, M 145.

Phalayāki, the town Buluyuk, S.

pharāka, much, many, nom. *-kä*, 14a 2, 27a 3, 4, instr. f. *-ka*, 21a 3, nom. acc. pl. *-ka*, 13b 4 (constructio ad sensum), 25b 3, 87b 5, 121a 5, 6 &c, nom. pl. f. *-ke*, 33a 1 &c, instr. pl. *-kyau*, M 246 &c, gen. pl. *-kānu*, M 269 &c (s. *pharu)*.

phārra, n., a fruit, nom. *-rrä*, 79b 4, 5, 80a 2 &c, acc. *-rru*, 33a 5, b 2, *-rrä*, 33b 4, instr. *-rräna*, 33a 4, 6, b 3, gen. *-rrä*, 79b 5, nom. pl. *-rre*, B, acc. pl. *-rrä*, 121b 2, gen. pl. *-rrānu*, 79b 3 (cf. Skr. *phala)*.

pharraa, miserable, nom. pl. *-rrā*, N 105[36] (s. *āphir)*.

pharu, much, 16b 4 &c, *-rä*, V, with suffixed *ī*, *-ruī*, M 41[10], *-rvī*, M 247, apparently nom. pl. *-ra*, N 19[34] (cf. Av. *pouru)*.

Phiṃmāṃna, the town P'i-mo, S.

phīs, to check, to avoid, fut. part. pass. *-śāñä*, V.

phīsūna, n., translates Skr. *mudrā*, seal, safe, acc. *-nä*, L 95[1], instr. *-nänä*, L 95[36] (s. *phīs)*.

Phūcaṃni, the town Pi-chan, S.

pichaṣṭä, s. *pyaṃtsa*.

pīḍaka, m. or n., a writ, a document, nom. *-ki*, S &c (s. *pīr)*.

päga, s. *päṣa*.

pih (?), to strike, to cut, pres. or opt. 3 sg. *pihei*, 14a 5, inch. inf. *päha[śt]e*, 82a 2 (perhaps **api-tvaṣ*, cf. Av. *taṣ)*.

pīha, s. *paha*.

pihāka, cutting, acc. pl. *-ka*, 82a 1 (s. *pih)*.

pīhave, unidentified, H 40[7].

pihyūna, n., a stroke, a cut, instr. *-nänä*, 14a 5 (s. *pih)*.

päjsäṣ, to see, to behold, past 3 pl. *-ṣṭāndä*, N 42[30] *(api* and *tcaṣ)*.

Piṃḍaunubharadvāja, m., Skr. *-ṇḍola-*, name of a man, nom. *-ji*, N 166[4].

päṇḍivāta, m., Skr. *piṇḍapāta*, almsgiving, acc. *-tu*, M 302, *piṃḍāvā*, *piṃvā*, V.

päñgala, Skr. *pi-*, yellow, name of a treasure, nom. *-lä*, M 161.

pīr, to write, pres. middle 3 sg. *-räte*, N 129[11], *-re*, *pīye*, A, act. 3 pl. *-rīde*, A, conj. 3 sg. *-rāte*, 34b 2, *-rā*, V, opt. 3 sg. *-rī*, A, D, *-rä*, 35b 5, past 3 sg. *pīḍe*, M 226, past part. acc. *pīḍu*, N 154[32], *-ḍä*, L 99[10], inf. *-rāṇa*, 35a 4, *pīḍe*, *pīḍi*, V, A, D, (borrowed from Pehl. *dipīr)*.

pärān, to plant, pres. 3 sg. *-rendä*, 16b 4, 3 pl. *-nīndä*, L 98[8], past 3 pl. *pirādāṃdä*, V, past part. nom. pl. *-nda*, -L 99[15], caus. pres. 3 sg. *-rāñätä*, N 50[23].

pīrāttāt, f., writing, acc. *-ttetu*, 35b 4 (s. *pīr)*.

pirauḍa, s. *puraur*.

pärja, f., forehead (?), nom. *-ja*, M 167 (cf. Pers. *pešānī?)*.

pīrma, foremost, nom. f. *ma*, N 58[22], acc. f. *-mo*, 4a 1, b 3, 7b 1, 107a 1 &c; compar. *-ttara*, nom. *-rä*, N 47[8]; superl. *-ttama*, gen. *-mye*, V &c; *-lovia*, belonging to the other world, gen. pl. *-vyānu*, 36b 5 *(*pṛvyama)*.

pīrūya, former, previous, nom. pl. *-ya*, D, with suffixed *ī*, *-yai*, A (cf. Av. *paouruya)*.

päṣa, n., force, power, nom. *ṇe*, N 58[19], nom. pl. *päṣa*, *päga*, *päga*, *päga*, *päga*, *päṣañi*, *päṭañi*, *päṭañä*, instr. pl. *pätyo*, *päṣañyau*, *ṇägañyau*, LKZ 189, *päṭañyau*, 21b 1, *ṇañyau*, 117a 5, *paṃñyaujsa*, N 101[39], 102[11], *ṇenyau*, N 58[4], gen. pl. *pätānu*, Hu 35 (cf. Skr. *poṣa?)*.

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päṣajsa, strong, vigorous, nom. *päṭajsi*, 61a 1, M 140, nom. f. *-ṭajsa*, N 168[31], acc. *-ṭajsu*, M 126 (s. *päṣa*).

päṣauña, the same, nom. f. *pätauña*, M 145 (s. *päṣa*).

päṣkal, to arrange, to form (?), pres. 3 sg. ...*ṣkalīndä*, N 120[22] (uncertain).

päṣkala, m. or n., translates Skr. *vyūha*, arrangement, disposition, section, form; *śśaṃdye p.*, a section, part, of the earth, L 99[24], V; *-lu niṣphān* or *yan*, to arrange, M 278, V, *hīyauśca-p.*, assuming shapes at will, V.

pīsa, n., art, picture, nom. *-sä*, acc. *-su*, instr. *-säna*, nom. acc. pl. *-sañä*, *-sañu*, instr. pl. *-sañyaujsa*, gen. pl. *-sañā*, LKZ 190 (Av. *paēsa*).

pīsaa, m., master, teacher, nom. *-sai*, V, voc. *-sā*, N 166[2], gen. pl. *-sānu*, N 120[25], L 143[16] (s. *pīsa*).

pīsaittāt, f., teaching, acc. *-ttetu*, N 93[35] (s. *pīsaa*).

pīsaunda, m., an artist, maker, gen. *-dä*, M 143 (s. *pīsa*).

pī[sauña], n., mastery, instr. *-ñäna*, N 86[35] (uncertain, s. *pīsa*).

päta, m., a father, nom. *-te*, 20b 1 &c, *pye*, 78b 4, gen. *pyari*, N 58[25], *pīrä*, 36b 1 &c, instr. *pyarina*, N 164[5] (Av. *pitar*).

päṭa, s. *päṣa*.

pätāly (?), to speak, pres. 3 pl. *-tāyīndä*, 85b 2, 4, 6, middle 3 pl. *-yāre*, N 126[25]ff., *pyālyāre*, N 126[19], imper. 2 pl. *-ṭāltta*, N 128[44], past part. nom. pl. with suffixed *ni* and *jsa*, *-tālstaṃjsa*, N 126[35].

pätālya, m. or n., speech, language, acc. pl. *pyālya*, L 95[39].

pätām, to obstruct, to eclipse, past part. nom. pl. f. *-taundi*, M 168 (*api* and cf. Skr. *tam*).

pätāma, n., translates Skr. *āvaraṇa*, obstruction, instr. *pyāṃmina*, Suv. xxiii, instr. pl. *-myau*, N 94[28] (s. *pätām*).

päṭāna (?), f., speaking, acc. *-no*, 85b 4 (s. *pätāly*).

pätāyāmata, f., speaking, gen. *-yemite*, N 111[11] (s. *pätāly*).

pitta, n., Skr., bile, instr. *-ttäna*, N 76[3].

poṣa, m., Skr. *puruṣa*, person, personality, acc. or gen. *-ṣi*, N 111[13].

Prabhaṃkaradvīpa, m., Skr., name of a continent, loc. *-pa*, N 166[14].

prabhāva, m., Skr., power, influence, instr. *-vana*, V, *prribhāvana*, S.

pracaa, m., Skr. *pratyaya*, contingency, condition, gen. *-cai*, M 213; contingent on, N 111[21], *cu prracai*, for what reason, 7a 5, b 2, 62a 5, 79a 3, 84b 1 (*ce*) &c, instr. *-caina*, L 93[18] &c, abl. pl. *-cyo*, N 131[12].

pracīyasamutpāda, m., Skr. *pratītya-*, contingent origination, N 77[3].

prracīyasaṃbuddha, m., Skr. *pratyeka-*, an individual Buddha, gen. *-ddhä*, 33b 6, M 302 (*pratyeka-*), nom. pl. *-ddha*, 34a 1 (*-yabuddha*) &c; *-cīgasaṃbuddhayāna*, the vehicle of the individual Buddha, acc. *-nu*, N 145[37].

prracyasaṃbuddhauña, n., individual Buddhahood, gen. *-ñä*, 78b 5 (*-dho-*), 6.

prahagīsaa, m. or n., translates Skr. *avaśyāya*, hoar-frost, dew, nom. *-sai*, V.

prrāhālia, s. *prrātāhālia*.

prahaltc, to open, imper. 2 sg. *-hālja*, M 192, past part. nom. *pṛhīyä*, *-tä*, M 263, nom. f. *pṛhīya*, M 100, acc. pl. f. *prrihīye*, S (**paratark?*).

praharaṇa, n., Skr., a blow, instr. *prraharaṃnä*, D, gen. pl. *-ṇāṃ*, N 101[40].

prahoṇa, n., a dress, cloth, acc. *-ṇu*, N 107[34] &c,

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-*ṇä*, 13b 2, gen. -*hauṇä*, N 120[26], acc. pl. -*ṇe*, N 176[7].

prrahos (?), to put on a garment, past 3 sg. -*hauṣṭe*, 13b 2, -*ṣṭe*, N 107[34] &c.

prrahujana, m., Skr. *pṛthagj-*, an ordinary man, nom. pl. -*na*, 34b 4, instr. pl. -*ñaujsa*, *prahajañau*, V.

prajña, f., Skr. -*jñā*, insight, nom. with suffixed *ī*, -*jñai*, V.

prajñāpārāmata, f., Skr. -*ramitā*, transcendental wisdom, nom. acc. -*ma*, gen. -*me*, -*mi*, V.

prakṣap, Skr., to make disappear, to attone, past 3 pl. -*kṣauttändä*, N 158[34].

prrakṣīv, Skr. *pratikṣip*, to reject, opt. 3 sg. -*vī*, V.

pramudätta, f., Skr. -*ditā*, the stage of joy, loc. -*tto*, L.

prañavāñamata, f., adapted from Skr. *prajñapyamānatā*, the state of being made known, nom. -*ta*, V.

prañavia, Skr. *prajñapta*, ordered, arranged, gen. -*vyi*, V.

prrāṇāvāta, m., Skr. -*ṇātipāta*, destruction of life, abl. -*täna*, 13a 5.

prraṇähāna, n., Skr. -*ṇidhāna*, will, effort, nom. -*nä*, 83a 4, gen. -*ṇihänä*, 7b 4, nom. acc. pl. -*na* B &c.

prapāda, m., Skr. miscarriage, nom. -*di*, M 300.

Praśnātaraṇa, n., Skr. -*śnavyāka-*, name of a sūtra, acc. -*ṇu*, M 41[5].

pratara, f., Skr. -*tvarā*, festination, instr. -*rejsa*, N 90[27].

pratäbāna, n., Skr. -*tibhāna*, intelligence, nom. -*nä*, N 175[34].

pratäbiṃbaa, n., Skr. -*aka*, a likeness, gen. -*bai*, C, acc. pl. -*bā*, M 221 &c.

prrātähälya, n., Skr. *prātihārya*, a marvel, miracle, acc. *prāhälī*, N 42[26, 32], nom. acc. pl. -*lye*, 62a 6, *prrāhälye*, M 296.

prätämūkṣa, n., Skr. -*mokṣa*, the code of discipline, loc. -*kṣo*, M 330.

pratäśruka, f., Skr. -*utkā*, an echo, nom. -*ka*, N 42[25].

pratäsaṃbata, n., cf., Skr. -*saṃvid*, intense penetration, acc. pl. -*te*, M 225.

prattikāra, m., Skr. -*ti-*, requital, reward, gen. -*rä*, V.

prattyekasaṃbuddha, s. *pracīya-*.

prattyekayāna, n., Skr., the individual vehicle, nom. -*ni*, M 41[18], instr. -*näna*, M 41[9].

pravä, m., Skr. -*vāda* (?), statement, nom. pl. -*vä*, HD 8, 9 (uncertain).

pravaj, Skr. -*vraj*, to take orders, pres. 3 sg. -*vaiyä*, M 206, 3 pl. -*vaindä*, M 205 *(prra-)*, 207 &c, past part. nom. acc. pl. -*vaita*, M 323f., caus. past 2 sg. -*vāyai*, N 171[22].

pravajja, f., Skr. -*vrajyā*, taking orders, acc. -*jjo*, M 172 *(-jo)*, 203 &c, -*ju*, M 202 &c, gen. -*je*, M 309.

pravania, f., Skr. -*ṇatā*, proneness, disposition, nom. -*nya*, N 105[44].

pravaraṇa, n., Skr., covering, clothes, N 132[1].

pravart, Skr., to arise, opt. 3 sg. -*ttä*, V, caus. pres. 1 sg. -*ttämä*, M 193, middle 3 sg. -*ttäte*, M 216, imper. 2 sg. -*tta*, M 192.

prayauga, m., Skr. -*yoga*, undertaking, practice, instr. -*gäna*, V, acc. pl. *prriyauga*, -*gi*, instr. pl. *prrīyaugāṃ* (?), S.

praysad, *prraysad*, Skr. *prasad*, to be pleased, to have faith, to be converted, pres. 3 sg. -*ysaitu*, miswritten for -*ysaittä*, 35b 3, 3 pl. -*ysaindi*, N 171[13] &c, opt. 3 sg. -*ysaiyä*, N 21[27], past part. nom. -*ysaṃnä*, M 267.

praysāta, *prraysāta*, m., Skr. *prasāda*, faith, nom. -*tä*, N 21[4], -*tu*, 35b 3, L 21[23].

Praysīnai, m., Skr. *Prasenajit*, name of a man, nom. -*nī*, N 171[7], -*nai*, N 171[36].

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pṛhīta, s. *prahaltc*.

prīya, m., Skr. *preta*, a ghost, *pritta-*, A, nom. pl. *-ya*, C, acc. pl. *-ya*, M 305, loc. pl. *-yuṷo*, M 274, *-yvo*, L 93[9], *-yvā*, N 58[17], D, *brrīyvā*, A.

prrodaphārra, possessing the first fruit, a srotaāpanna, nom. *-rrä*, 80a 2, gen. *-rrä*, 33a 3, nom. pl. *praidaphārra*, N 94[5] (cf. Sarikoli *prōd* and s. *phārra*).

prra &c, s. *pra* &c.

pudgala, m., Skr., a person, personality, nom. *-lä*, V, gen. *-lä*, N 111[13], V.

pūha, fifth, nom. *-hä*, M 261 &c, acc. *-hä*, L 95[33], gen. *-hye*, L 95[31] &c (Av. *puχδa*).

puhiṣ, to shine, pres. 3 sg. *-ḥeitä*, M 168 (*pa* and cf. Skr. *tviṣ*).

pūja, f., Skr. *-jā*, worship, nom. acc. *-jä*, V, A; cf. *pūśa*.

puka, n., a foot, (as measure of length), acc. *-ku*, acc. pl. *-ke*, M 124 &c (**padaka*).

puls, to ask, pres. 1 sg. *-sīmä*, L, 2 sg. *-śä*, 7b 4, L, 3 sg. *-śtä*, M 253, L, 1 pl. *-sāmä*, L, 3 pl. *-sīndi*, N 105[34], inj. 1 sg. *-su*, 78b 1, 3, imper. 2 sg. *-sa*, 13b 5, 78b 2, 2 pl. *-sta*, 77a 5, past 1 sg. *brraṣṭaimä*, 25a 4, 6, 3 sg. *brraṣṭe*, 13b 3, 62a 5, 84a 6, 85a 2 &c, 3 pl. *brraṣṭāṃdi*, N 166[2], past part. *brraṣṭa*, S, instr. f. *braṣṭäñejsa*, N 75[29] (Av. *pərəs*).

pumäḍa, worn away, withered, nom. f. *pūmūḍa*, S, acc. pl. *-ḍa*, N 105[35] (*apa* and cf. Skr. *mṛ*).

Puṃkari, name of a town, S.

puña, Skr. *puṇya*, meritorious, merit, instr. *-ñana*, V, nom. acc. pl. *-ña*, 32b 5, 33a 2, 5, b 1, 3, 6, 34a 4, b 1, 83a 1, 2, 84a 4 &c, instr. pl. *-ñyau*, 79a 4 &c, *-ñyo*, M 245, gen. pl. *-ñāni*, L, *-ñā*, V; *-saṃbhāra*, m., collection of merit, instr. *-rä*, N 176[25].

puñaa, n., Skr. *puṇyaka*, a little merit, acc. *-ñau*, N 141[9].

puñaunda, Skr. *puṇyavat*, possessing merit, nom. *-dä*, M 213, 267, *puñūdi*, S, nom. pl. *-da*, M 321, instr. pl. *-udyau*, M 122, gen. pl. *-dānu*, M 162, loc. pl. *-uduṷo*, M 130; compar. nom. pl. *-ditara*, M 130.

puñīnaa, consisting of merit, nom. *-nai*, 4b 1, 18a 3, 27b 3, 32a 2, 3, b 4, 33a 3, b 3, 6, 34a 2, 4, b 1 &c, acc. *-nau*, 32a 6, *-nai*, V, gen. *-nai*, 27b 6, instr. *-neina*, N 94[3] (s. *puña*).

pūra, m., a son, nom. *-rä*, 77b 2, 78b 4 &c, acc. *-ru*, 77a 6 &c, nom. pl. *-ra*, M 105 &c, voc. or instr. pl. *-ryo*, M 111 (Av. *puϑra*).

pūrāna, m. or n., the womb, chorion, loc. *-ṃña*, V (s. *pūra?*).

Purāṇa, m., Skr., name of a man, nom. *-ṇä*, M 207.

purata, m., a little son, acc. *-tu*, LF 88 (s. *pūra*).

pūrāta, solitary, alone, gen. *-tä*, N 47[5].

puraur, to turn away, disperse, pres. 3 pl. *-rorīndi*, M 321, past 3 pl. *-rauḍāndä*, M 238 &c, past part. acc. *pirauḍi*, N 102[12] (*parā-var*).

pūrna, m., a weapon, an arrow, acc. *-nu*, M 269 (s. *purr*).

purr, to fight, to conquer, pres. 3 pl. *-rrīndä*, 121b 1 &c, past 2 sg. *-rrdai*, N 171[19], *-rdai*, 117a 5, 3 sg. *-rrde*, 25b 4, past part. acc. *-rrdu*, 4b 4, *-rdu*, M 236 (Av. *pərən*, base *parət*).

purra, f., the moon, nom. *-rra*, M 109 &c, gen. *Purri*, N 157[39], nom. pl. *-rre*, N 42[21] (cf. Av. *pərəna*, full).

purrauṣca, f., conquest, nom. *-ca*, 20a 1 (s. *purr*).

Pūrvadvīpa, m., Skr., the eastern continent, loc. *-dvī*, N 166[8].

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pūrvvayoga, m., Skr., a history of old times, acc. *-ggu*, M 303.

pūśa, f., Skr. *pūjā*, worship, nom. *-śa*, N 47[9, 11].

Puśkaḳajaiyāta, adj. derived from the name of a district or sept, *-yāta*, *-yā*, S.

puṣṣo, at once, immediately, M 109 &c, *-ṣṣa*, *-ṣa*, N 76[42], 158[8], V.

pusparebästä, twenty-five, 83b 3, 4, 85b 1, 4, 6 (s. *paṃjsa* and *bästä*).

pusparedärsä, thirty-five, N 105[42] &c (s. *paṃjsa* and *därsä*).

pusparenotä, ninety-five, 35b 5, loc. *-nvetuo*, 24a 6 (s. *paṃjsa* and *nautä*).

pūstia, n., a book, loc. *-stäya*, M 226, *-stya*, 34b 2, 35a 4, acc. pl. *-stye*, S (cf. Sogd. *pwstk*).

puva, n., a footstep, nom. pl. *-ve*, M 148, acc. pl. *pve*, N 171[12], *pūva*, S (Av. *paδa*).

puṿad, to fear, pres. 3 sg. *-ṿaittä*, 80b 4, 3 pl. *-ṿaindä*, M 118, *pvaidä*, V, inch. 2 sg. *pṿai*, S, past part. nom. pl. *-ṿasta*, 20a 5 &c (*api-ṣad*, cf. Skr. *pīḍ*).

puṿatana, n., fear, terror, nom. pl. *-na*, 21b 4—6, 77a 1 (*pva-*), *pṿaṇa*, 21b 3, 4, 83a 6, *pṿaṇä*, 21b 6 (s. *puṿad*).

puṿasta, n., the same, acc. pl. *pṿastañä*, 36b 3.

puvāta, cool, nom. f. *-ta*, M 155.

pūy, to look (Leumann), pres. middle 3 sg. *-yäte*, M 249 (cf. Av. *aipi-aot*).

pṿaṃṇavīya, terrible, nom. pl. *-ya*, 16a 4 (s. *puṿatana*).

pvāsa, f., autumn, gen. *-śe*, N 75[38].

pya, s. *päta*.

pyaṃtsa, in front, present, V, S (*-i*), with *ālsto*, *-tsāṣṭä*, in future, A, D, HD 4, *pichaṣṭä*, A (*api* and cf. *haṃtsa?*).

pyaura, n., a cloud, nom. *-ra*, V, gen. *-rä*, *pryaurä*, V, nom. pl. *-re*, LKZ 197 (cf. Av. *awra* and Sogd. *pr'yβ'k*).

pyūṣ, to hear, pres. middle 3 sg. *-ṣḍe*, 27b 6, 32a 3, 4, &c, *-ṣḍi*, D, A (*ṗu-*), 3 pl. *pyūṿāre*, 13a 4, 34b 4, 35b 1, 121b 1 &c, *-ri*, M 326, *pyuṿāre*, *pyuvāre*, *pyuṿāre*, *pyuāre*, *pvyāre*, *pṿāre*, L, conj. 3 sg. *pyūṿāte*, 4a 2, 34b 1, 2 &c, *pyuāte*, 36a 4 &c, *pyūāte*, *pṿāte*, *pyūvāte*, L, *pvāte*, A, D, *pyāte*, N 65[2], *ṗāti*, V, 3 pl. *pyūṿānde*, 4b 2, 36a 3 &c, *pyuānde*, 83b 1, *pyūvānde*, *pṿānde*, L, opt. 3 pl. *pvārau*, H 38[6] (?), imper. 2 sg. *pyū*, 27a 1, 32a 1, b 5, 34b 5, 35b 4, 36a 2, 5, 79a 3, 80b 6, 84b 2, 117a 1 &c, *pyū*, V, *ṗu*, A, past 1 sg. *-ṣṭaimä*, N 154[24], f. *-ṣṭāmä*, N 90[35], 3 sg. *-ṣṭe*, 80b 1 &c, 3 pl. *-ṣṭāndä*, 84a 5 &c, past part. nom. *-ṣṭä*, D, acc. *-ṣṭu*, 32b 1, 3, 5, 35a 6, *-ṣṭi*, N 102[7], fut. part. pass. nom. *pyūṿāñe*, 117b 1, nom. n. *pyūṿāñu*, M 330, inf. *-ṣṭe*, 7b 1, 13a 3, 35a 3 &c, *-ṣṭä*, 16a 3 &c, *pyūṿāṇa*, 34b 4 (*api* and cf. Av. *gaoš*).

pyūṣāmata, f., hearing, nom. *-ta*, N 8[35] = *pyūṿāmata*, 13b 1, acc. *pṿāṃma*, A, instr. *-tejsa*, N 154[29] (s. *pyūṣ*).

r.

ra, s. *rro*.

rahāsa, n., cf. Pali *rahassa*, a secret, mystery, loc. *-śśa*, 7b 1 (Tib. *spyod-yul*, sphere of activity), acc. pl. *-sa*, M 330, gen. pl. *-sānu*, L 99[3].

Rāhula, m., Skr., name of a man, nom. *-li*, N 166[13], acc. *-lu*, M 94.

rai, unidentified, S.

Rājagṛha, n., Skr., name of a town, nom. *-hä*, M 131 &c, gen. *-hä*, 61a 2, 5, 62a 6.

rakṣaysa, m., Skr. *rākṣasa*, an ogre, acc. pl. *-ysa*, 24b 1.

ram, Skr., to rejoice, find pleasure, pres. middle 3 sg. *-mäte*, M 172, 199 (*-tä*), 211, act. 3 pl. *-mīndä*, M 223.

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rama, pleasure (?), S.

raṣiya, s. *räṣaya*.

ratana, n., Skr. *ratna*, jewel, gem, nom. *-nä*, *-ni*, M 153, 157, nom. pl. *-täna*, M 142, *raṃna*, S, acc. pl. *-na*, M 151 &c, instr. pl. *-nyau*, 117b 5 &c, *-nyaujsa*, 25a 3, 62a 2, *ranyau*, 82a 3 &c, gen. pl. *-nānu*, M 231 &c.

ratanīnaa, consisting of jewels, acc. *raṃnīnai*, A, loc. *-nya*, N 42[19], acc. pl. *-nā*, M 265, instr. pl. *-nyau*, 117b 5, gen. pl. *raṃnīnāṃ*, N 57[34].

Ratnaśrī, m., Skr., name of a Buddha, nom. *-śrī*, 7b 6.

Ratnavyūha, m., Skr., name of a throne, gen. or acc. *-hä*, N 157[43].

raukṣa, Skr. *rūkṣa*, rough, harsh, nom. pl. *-ṣa*, N 58[17].

Raurata, Skr. *-ka*, the town Lou-lan, S.

raurava, m., Skr., a hell, gen. *-vä*, 78b 4.

raysa, n., Skr. *rasa*, sap, juice, fluid, nom. *-ysä*, C, acc. with suffixed *ī*, *-ysī*, V, instr. *-ysäna*, C.

riṃcha, m., Skr. *ṛkṣa*, a bear, gen. pl. *-chānu*, 25a 1.

riṣaya, m., Skr. *ṛṣi*, a seer, nom. *raṣiyä*, V, nom. pl. *-ya*, N 90[34].

Riṣädatta, m., Skr. *Ṛṣi-*, name of a man, nom. *-ttä*, M 207.

rrā, m., wealth, riches, acc. pl. *-nä*, N 52[9] (Av. *rāy*).

rrāśa, n., power, force, nom. *-śä*, N 175[33], 176[29] *(-ṣä)*, C, acc. *-śu*, 13a 2, *-ṣä*, V, instr. *-ṣina*, Suv. xxiii f., gen. *-śi*, M 200, loc. *-ṣa*, N 127[5], nom. pl. *-śa*, N 114[22], 152[1] *(*rāzya*, cf. Av. *rāzan)*.

rraṣṭa, right, proper, true, nom. *-ṣṭä*, M 114 &c, nom. f. *-ṣṭa*, V, instr. *-ṣṭä*, V, instr. f. *-ṣṭye*, 4a 1, b 3, adv. or acc. f. *-ṣṭo*, 4a 5, b 4, 7b 1, 3, 25b 2, 4, 5, 32b 2, 35b 4, 85a 3, 87b 4 &c, *-ṣṭu*, 35b 3, *-ṣṭa*, *-ṣṭä*, V &c; *-cindī*, right-thinking, L 89[7]; *-tsukä*, well-going, A; *-ṣṭotsūmatä*, properly going, behaving, 7b 6 (Av. *rašta)*.

rraṣṭatāt, f., properness, the true essence, acc. *-tetu*, Hu 34, 36, instr. *-tetejsa*, N 50[20].

rrauṭa, f. desire, nom. *-ṭa*, M 163 (certainly mis-written).

rravyipata, the south, V (cf. Av. *rapiθwā)*.

rrāy, f., reason, cause, gen. *-yä*, N 105[37], acc. pl. *-yi*, M 270 (?) (Av. *rād)*.

rrāysa, m., a king, nom. *-yse*, 27a 2 (cf. Skr. *rājan)*.

rrāysanonda, mastering, nom. *-dä*, L 93[13], acc. *-naundä*, L 95[1] (cf. *rrāysa)*.

rraysga, light, rash, unimportant, nom. *-gä*, N 81[20], nom. pl. f. *-ge*, M 240, nom. pl. n. *-gä*, N 105[34], adv. *-gu*, easily, quickly, M 148 &c (cf. Av. *rayu)*.

rraysma, f., military array, nom. *-ma*, acc. *-mo*, LKZ 195 (Av. *rasman)*.

rre, m., a king, nom. *rre*, 20a 4, 27a 2, 3, 80b 1, 2, 4, 5, 83a 3, 84a 1, 5, &c, *rri*, V, voc. *rre*, 80b 6, 83a 2, b 5, *rrai*, N 176[30], acc. *rruṃdu*, 82a 5, b 1, instr. *rruṃdäna*, D, gen. *rrundä*, 21a 1, 80b 5, 83a 1 &c, *rruṃda*, V, nom. pl. *rrunde*, 33a 1, 61a 4 &c, instr. pl. *rruṃdyau*, M 202 &c, gen. pl. *rruṃdinu*, N 20[2], 65[3] *(-ndänu)*, *rrundānu*, N 42[23], *rruṃdāṃ*, S (cf. *paru)*.

Rrgyāḍi-sūṃmi, Tib. *Rgyal-sum*, name of a man, S.

rräjsaa, cutting, sharp, nom. f. *rräsca*, LF76, instr. *-jseina*, 14a 5, acc. pl. *-jsā*, 82a 1 (base *raik)*.

rrīma, n., dirt, defilement, nom. *-mä*, acc. pl. *-ma*, LKZ 192, instr. pl. *-mañyau*, N 52[12], L 95[7] (Pers. *rīm)*.

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rrispūra, m., a king's son, a prince, nom. *-rä*, N 47[5] &c, gen. *-rä*, N 47[8] &c, nom. pl. *-ra*, M 214, instr. pl. *-ryau*, N 52[8] (s. *rāysa* and *pūra*).

rrista, troubled, instr. *-stina*, Suv. xxiii (cf. Av. *raēϑwa?*).

rräṭa, m., a fissure, rent, hole, acc. *-tu*, M 281 (Av. *raēša*).

rräṭajsa, rent, leaky, nom. f. *-jsa*, N 50[31] (s. *rräṭa*).

rrītc, to leave behind, to surpass, caus. pres. middle 3 sg. *-jite*, M 165 &c, past 3 sg. *rrīye*, M 41[23] (Av. *raēk*).

rräys, to lick, past 3 sg. *rräṣṭe*, L (Av. *raēz*).

rrīys, to tremble, pres. part. nom. *-ysaṃdai*, N 75[26] (cf. Pashto *rēẓdēdəl*).

rrīysua, m. (?), rice, nom. *-ysū*, M 126 (cf. Pashto *wrižē*).

rro, and, now, 7b 3, 14a 4, b 1, 16b 1, 2, 21b 6, 27b 6, 32b 4, 34b 1, 2, 36b 3, 77a 2 &c, *rru*, 84a 2 &c, *ro*, 16b 5, 35b 4, 117b 2 &c, *rra*, *ru*, *ra*, *rä*, C, V &c.

rrud, to grow, pres. 3 sg. *rrvīttä*, M 117 &c, 3 pl. *rvaidä*, V, S, past part. nom. *rrustä*, 84a 3, nom. pl. *rrusta*, 82a 2 &c (Av. *raod*).

Rrūkibayarkāta, name of a town, S.

rrūnatāt, f., brightness, acc. *-ndetu*, 84b 5, instr. *-tetejsa*, M 152 (cf. Av. *raoχšna*).

rrūṇḍa, m., Skr. *ruṇḍa*, a headless body, acc. *-dä*, 14a 4.

rrusana, bright, glistening, nom. *-ni*, M 117, cf. L (cf. Skr. *rušant*).

rrusta 1, f., kingship, kingdom, nom. *-stä*, 83a 3, acc. *-śtu*, M 203, C, *-śti*, M 41[28], S, gen. *-śtä*, 83a 4 (the proper form probably *rrušti*, cf. *rre*).

rrusta 2, red, acc. f. *-sto*, M 329; *-vrahauṇa*, acc. pl., the red-coats, M 309 (cf. Skr. *lohita*).

rrutc, to shine, pres. 3 sg. *rruśtä*, M 147 &c (Av. *raok*).

rrvī, *rryī*, unidentified, D, S.

rrvīya, royal, nom. *-yä*, M 41[25], loc. *-ya*, 83a 6, nom. pl. f. *-ye*, M 41[29], instr. pl. *rruīvyau*, N 76a (s. *rre*).

Rūja, m., Skr. *Roca*, name of a Buddha, nom. & gen. *-jä*, D.

rūpakāya, m., Skr., the corporeal form, nom. *-yä*, V.

rūva, n., Skr. *rūpa*, form, body, nom. *rūti*, N 111[22], acc. *-vu*, N 90[36], instr. *-väna*, 25b 6, nom. pl. *-va*, 25b 6 &c, *rūta*, N 111[21].

rva, f. (?), Skr. *ṛtu*, a season, nom. pl. *rye*, N 75[40], instr. pl. *rvyaujsa*, N 75[40], loc. pl. *ryo*, N 75[39].

ś.

Śācamuni, s. *Śśākyamuni*.

śākanaka, read *śā kanaka*, one drop, D (s. *śśau* and *kanaka*).

śakara, m., Skr. *śarkara*, sugar, acc. *-ru*, 14a 4.

śākhā, f., Skr., a branch of knowledge, acc. pl. *-khe*, N 176[7].

Śakra, s. *Śśakra*.

Śākyamuni, s. *Śśākyamuni*.

Śālahi, name of a town, S.

Śama, m., Skr. *Yama*, the god of death, nom. with suffixed *ī*, *-mī*, N 105[33], gen. *-mä*, N 105[32] &c; *-lo*, m., the world of Yama, loc. *-lo*, N 57[40].

Śānāvāsa, m., Skr., name of a man, nom. *-sä*, N 166[16].

śāṃśī, probably Chinese *shen-si*, west of the hills, S.

Śapari, the town Sha-po-lin, S.

śārṣṭai, *-ṣṭā*, unidentified, S.

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śātcau, unidentified, HD 11.

Śaukraśīsa, m., name of a man, nom. *-sä*, A.

śikarīnai, unidentified, S.

Śikhä, m., Skr. *-khin*, name of a Buddha, nom. *-khä*, A.

śilo, m., Skr. *śloka*, a verse, acc. *śalo*, V, nom. pl. *-lo*, N 57[37].

śiṃgirruṃjsi, unidentified, S.

śäta, second, another, nom. *-tä*, 79b 4, 80b 4 &c, *-te*, 84a 3, *ṣi*, V, acc. *-tu*, 33a 5 &c, *śitu*, 14a 6, acc. f. *-to*, 27a 6, instr. *-täna*, 33a 6, gen. *-täye*, M 217, *śye*, L 93[33] &c, loc. f. *-täña*, M 115; *ṣinauhyā*, A, used to translate Skr. *vikāṅkṣā*, doubt (**dvita*; cf. *śśūjäta)*.

śiva, Skr., blest, gen. pl. *-vānu*, M 257, *ṣivāvāṃ* (!), N 58[22].

śrāvakayāna, n., Skr., the vehicle of the disciple, nom. *-ni*, M 41[12] &c, acc. *ṣāvagayānu*, N 145[36], loc. *-ña*, V.

Śrāvastī, f., Skr., name of a town, nom. *-stä*, M 131 &c.

śśājsana, f., part of a horse, perhaps: groin, acc. *-no*, M 149 (cf. Pashto *spōχza?)*.

śśakāra, m., Skr. *śa-*, the letter *śa*, instr. *-räna*, Hu 31.

Śśakra, m., Skr. *Śa-*, the god Indra, nom. *Śakṛ*, 20a 4, *-rä*, M 247 &c.

Śśākya, m., Skr. *Śā-*, the Buddha's clan, nom. pl. *Śśāya*, LF 81[27] (cf. *Śśātīnaa)*.

Śśākyamuni, m., Skr. *Śā-*, the Buddha, nom. *-nä*, M 190 &c, *Śācamuni*, N 166[5], gen. *-nä*, M 219 &c.

śśalarbha, m., Skr. *śarabha*, a kind of deer, L.

śśāli, m., Skr. *śāli*, rice, nom. *-lä*, N 76[5].

śśāma, n., mouth, face, nom. *-ma*, Hu 30, instr. *-maṃna*, 20a 6, gen. *-mani*, loc. *-mäña*, nom. acc. pl. *-ma*, instr. pl. *-mañyau*, LKZ 194 (Ormuri *šām)*.

śśāna, lying, nom. *-ṃni*, N 57[30], gen. *-nye*, M 129, 148 (cf. Av. *sayana)*.

śśandā, f., the earth, *śandā-*, 13a 4, nom. *-dā*, 80b 6 *(śa-)*, 107a 5 &c, acc. *-do*, 13b 2 *(śa-)* &c, instr. *śaṃdyejsa*, 24b 3, gen. *-diye*, *-dye*, L, loc. *-dya*, 7b 6, 85a 1 &c, nom. pl. *-de*, instr. pl. *-dyau*, gen. pl. *-dānu*, L.

śśandaa, belonging to the earth, nom. *śaṃdai*, S (uncertain, s. *śśandā)*.

Śśaṃkha, m., Skr. *Śa-*, name of a man, nom. *-khi*, M 141 &c, gen. *-khi*, M 213; name of a treasure, nom. *-khi*, M 161.

Śśāriputra, m., Skr. *Śā-*, name of a man, voc. *-tra*, N 154[22] &c, gen. *Śariputri*, B.

śśarīra, n., Skr. *śa-*, body, remains, acc. pl. with suffixed *ī*, *-rai*, M 297.

śśāśana, n., Skr. *śāsana*, teaching, nom. *-ni*, M 232 &c, acc. *-nu*, M 90 &c, gen. *-nä*, M 111, loc. *-śiña*, M 91 &c, *śāṣaṃ*, V.

śśāśvatadṛṣṭä, f., Skr., the doctrine of perpetuality, L.

śśāśvatasaṃña, f., Skr. *-jñā*, the notion of perpetuality, L.

śśāstāra, m., Skr. *śāstṛ*, a teacher, master, nom. *-rä*, M 258 &c, acc. pl. *-ra*, M 283.

śśāstraṣṣahāna, n., Skr. *śāstraśraddhāna*, belief in the treatise, L.

śśaṭha, n., Skr. *śāṭhya*, roguery, acc. pl. *-ṭhe*, N 68[34] &c, instr. pl. *śaṭhyau*, N 130[19], *-ṭhyaujsa*, C, gen. pl. *-ṭhānu*, N 68[34].

Śśātīnaa, Śākyan, nom. pl. *-nā*, N 128[25], acc. pl. f. *-tīṃje*, M 248 (s. *Śśākya)*.

śśau, one, nom. *śśau*, 83a 1, 85b 3, 5 &c, *śśo*, M 27[26], *śau*, 80b 3, 83b 3 &c, nom. f. *śśa*, M 27[25], acc. *śśau*, 34a 5, 36a 3, 4, 85b 1 &c, *śśo*, 35b 5, *śau*, 27a 6, acc. f. *śā*, D, instr. abl. *śäna*, 14a 5, *śina*, 35a 1, 83b 3, instr. f. *śśiñi*, M 252, *śiñe*, N 50[23], gen.

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śye, 4a 2, 33a 3, 5, b 4, 6, 34a 2, 85b 1 &c, *śśye*, M 250, *śśätä*, N 169[8], *śe*, *śi*, V, loc. *śiña*, V (cf. Ormuri *šē*).

śśäḍā, s. *śśäratāt*.

Śśädūtana, *-tara*, *-vana*, m., Skr. *Śuddhodana*, the Buddha's father, L.

śśäkṣa, f., Skr. *śikṣā*, learning, training, L; *-vata*, n., Skr. *-pada*, a moral precept, acc. pl. *-tä*, M 230.

śśīla, n., Skr. *śīla*, morality, instr. *-lna*, M 277; *-pārāmata*, f., Skr. *-pāramitā*, transcendental morality, acc. *-mayau*, N 145[40], instr. *-metäjsa*, N 145[31].

śśälīṣṣuma, m., Skr. *śleṣman*, phlegm, instr. *-mäna*, N 76[1]; *-ja*, phlegm-born, nom. *-jä*, N 45[36].

śśära, good, nom. *-rä*, 80a 6 &c, *śirä*, D, nom. n. *-ru*, 77a 3, 78b 2, acc. *-ru*, 16a 4, 83b 5 *(śśi-)* &c, with suffixed *ī*, *-ruī*, 16a 5, instr. *-rna*, M 243 &c, gen. *-rye*, C &c, *śiri*, N 57[36], loc. f. *-rña*, 37a 1, nom. pl. *śära*, 14b 3, acc. pl. *-ra*, 16b 5, instr. pl. *-ryau*, M 122, *śäryo*, 121b 2, gen. pl. *śirānu*, 121a 3, *śirā*, V, adv. *śiru*, 7b 3, 117a 4, *śirä*, V; *säraṅgāra*, good-making, reward, nom. pl. n. *-re*, N 93[37]; *-ṣṣūka*, f., a good message, acc. *-ko*, M 196, L, acc. pl. *-ṣūke*, N 148[28]; *-tarana*, m., a benefactor, a friend, acc. *-nu*, N 141[15], voc. pl. *-nyau*, 84a 1, *śśäranyau*, 21b 3 (Sogd. *šyr*, Ormuri *šir*).

śśäratāt, f., well-being, goodness, eminence, bliss, nom. *-tätä*, C, instr. *-tetejsa*, C, *śäre*, 117a 5, *śiräjsa*, V, gen. *-tete*, C, *tetä*, N 141[18], *śärate*, 117b 1, *śäretu*, L 93[4], *śśire*, L 95[39], *śśäḍye*, N 110[8], acc. pl. *śśäḍe*, M 239 (s. *śśära*).

śśärku, well, M 119 &c, *śärku*, L 99[11], *śirki*, S (s. *śśära*).

śśärma, n., well-being, prosperity, nom. *śirma*, S (uncertain, s. *śśära*).

śśäruṣṭāt, f., a good state, instr. *-ṣṭe*, 78b 2 (s. *śśära*).

śśätana, white, s. *atä-* and cf. Skr. *śvitna*, and s. *śśīya*.

śśīya, white, nom. pl. *-ya*, M 144, B, nom. pl. n. *śīyiñä*, 84b 4, with suffixed *ī*, *-yäñī*, LKZ 197 (Av. *spaēta*).

śśūdasama, eleventh, nom. *śūdasaṃ*, N 166[14] (s. *śśau* and *dasama*).

śśuddhāvāysa, Skr. *-sa*, of pure abode, a class of gods, nom. pl. *-ysa*, M 260.

śśūh, probably adapted from Skr. *coday*, to instigate, conj. 2 pl. *-hāta*, M 96.

śśuha, f. probably adapted from Skr. *sudhā*, nectar, nom. *-ha*, M 126.

śśūjäta, one the other, each other, acc. *-tu*, M 235, instr. *-täna*, 80b 5, M 320 *(-te-)*, gen. *-täye*, M 118 &c, *-jīye*, M 115 &c, acc. pl. f. or n. *-te*, M 149 (s. *śśau* and *śäta*).

śśūka, alone, nom. *śūkä*, N 128[32] &c, gen. *-kye*, N 47[5]; *śūkagā...*, N 141[29] (s. *śśau*).

śśunyaha, f., Skr. *śūnyatā*, emptiness, nom. *-ha*, Hu 32, 36.

śśūra, m., Skr., a hero, nom. *-ri*, M 141, 157.

śśuva, m., a dog, gen. *śvānä*, M 27[25], nom. pl. *-vānä*, *śvānä*, gen. pl. *śvānānu*, L (Av. *span*).

śśūvarebästä, twenty-one, N 105[24] &c (s. *śśau* and *bistä*).

śtāka, producing, producer, V, S (s. *stā*).

śtyāṃ, unidentified, S.

śūrās, to quarrel, to dispute, pres. middle 3 pl. *-śāre*, 80b 1 (cf. Av. *zūrah?*).

śūrāsa, m., a quarrel, acc. *-su*, 80b 1 (s. *śūrās*).

śūsta, past base, prepared, past 2 sg. *-stai*, N 171[21], *ṣūstai*, N 171[23], 3 pl. *-stāndä*, N 102[3].

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śva, middle, in the midst, S; *-haḍā*, at noon, V; *śvaśśava*, at midnight, N 171[15].

Śvāṃnakai, m., name of a man, S.

Śvīvaskanakra, m., Skr. *Śrīvatsanakha*, name of a god, gen. *-kri*, N 166[13].

ṣ.

ṣa, this, nom. *ṣä*, 14a 4, b 1, 16b 5, 25b 3, 5, 27a 1, 2, 5, b 2, 32a 2, b 3, 6, 33a 1, 2, 35a 5, b 5, 6, 36a 4, 6, b 1, 77a 4, b 5, 79a 3—5, b 4, 80b 2, 3, 83a 1, 3, 6, 84a 1, 3—5 &c, *ṣä*, *ṣi*, L, V &c, with suffixed emphatic *ī*, *ṣai*, 14b 1, 87b 6 &c, *ṣei*, M 103 &c, *ṣe*, 27a 3, *ṣai*, V, with suffixed *mä*, *ṣaṃ*, HD 6, 10; with suffixed *tä*, *ṣätä*, 21b 6, 25b 5, 36b 5, 83a 3 &c, *ṣäte*, M 113 &c, f. *ṣā*, 25a 5, 62a 3, 79b 3, 83a 3, *ṣā*, V &c, *ṣa*, M 132, 195, 216, 298 &c, with suffixed *ī*, *ṣai*, L (Av. *aēša*).

Ṣacū, the town Sha-chou, S.

ṣadātā, perhaps miswritten for *adātā*, D.

ṣamānai, unidentified, N 102[8], perhaps: thus, so (s. *ṣa* and *mānaa*).

Ṣaṃdū, m., name of a man, S.

ṣāra, yonder, that, nom. *-rä*, *-ri*, nom. f. *-ra*, N 24[14] ff. (**eṣatāra*, s. *ṣa*).

Ṣarnnadatti, m., name of a man, S.

ṣe, m., time, the Lord, used to translate Skr. *kāruṇika*, nom. *ṣe* (?), N 114[21], gen. *ṣaunä*, A (cf. Av. *zrvan*).

ṣkālśatāt, f., conceit, pride (?), acc. *-tetu*, M 242.

ṣkauṅgya, f., a component element, gen. *ṣkaujä*, V, nom. pl. *-gye*, *ṣkoṅgye*, M 101, *ṣkauṃje*, N 148[23], *ṣkaujä*, V, gen. pl. *ṣkaugyānu*, 117a 3 &c, (cf. Sogd. *'šk'np*).

ṣṣadda 1, f., Skr. *śraddhā*, faith, nom. *ṣada*, 16b 2, acc. *-ddo*, M 328 &c, *ṣada*, V, instr. *-ddejsa*, M 245 &c, *ṣadijsa*, *ṣadajsa*, V, gen. *-ddhāyä*, D.

ṣṣadda 2, Skr. *śrāddha*, believing, nom. *-dä*, M 267, D, nom. pl. *-dda*, M 96 &c.

ṣṣaddah, Skr. *śrad-dhā*, to believe, pres. 3 pl. *-hīndä*, V, pres. part. gen. pl. *ṣadādān[ān]aṃ* N 166[2].

ṣṣahāna, n., Skr. **śraddhāna*, faith, nom. acc. pl. *-ne*, C, *-nä*, N 171[17], instr. pl. *-nyojsa*, M 109, *-ṃnyau*, N 58[1], gen. pl. *-nānu*, C.

ṣṣahānīya, full of faith, nom. pl. *-ya*, C, V (*ṣa-*).

ṣṣai 1, m., f. *ṣṣaiñä*, a son, or, a member of a group, s. *bäsīvärā-*, *hārva-*, *hasta-*, *kanthā-* (s. LKZ 199).

ṣṣai 2, even, also, 27b 6, 34b 4, 35a 4, 5, &c, *ṣṣei*, M 232, 251, *ṣai*, V &c.

ṣṣamana, m., Skr. *śramaṇa*, an ascetic, gen. *-ni*, M 330, nom. acc. pl. *-na*, M 234 &c, voc. pl. *-nyau*, D, instr. pl. *-nyau*, M 246, D, gen. pl. *-nānu*, M 91 &c.

ṣṣāmaña, n., Skr. *śrāmaṇya*, state of an ascetic, acc. *-ñu*, M 288 &c.

ṣṣandäṣṣaja, f., Skr. **saṃniṣadyā* (Leumann), a sitting, seance, acc. *-jo*, M 97, 231.

ṣṣau, m., a chief, nom. *ṣṣau*, H 37[40], 40[1], *ṣau*, S (cf. Sogd. *'γš'ywn*).

ṣṣava, f., night, nom. *-va*, M 197, gen. *ṣṣīve*, M 121 &c, *ṣīvi*, V (Av. *χšap*).

ṣṣāvaa, m., Skr. *śrāvaka*, a hearer, a pupil, nom. *-vai*, M 283, nom. pl. *-vā*, N 93[24], acc. pl. *-vā*, M 41[23], gen. pl. *-vānu*, M 41[27], [30].

ṣṣāvagayāna, s. *śrāvakayāna*.

ṣṣe, m., a carnivorous animal, nom. pl. *ṣṣundä*, N 76[39] (Av. *srvant*).

ṣṣiṃgya, m., a root, nom. acc. pl. *-gya*, 80a 4, M 119.

ṣṣäṇau, m. (?), a request, nom. with suffixed *mä*, *-ṇaumi*, M 293 (cf. Av. *sray*).

ṣṣotte, in *vū ṣṣotte*, he soars hither (Leumann), M 187.

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ṣṣundä, s. *ṣṣe*.

ṣṣuva, f., news, intelligence, nom. *-va*, M 195 &c, acc. *-vo*, M 333 (cf. Av. *sravah)*.

ṣṭā, s. *stā*.

ṣṭarr, to cover, fut. part. pass. *-rrāña*, N 131[25] (Av. *star)*.

ṣumār, to count, opt. 3 sg. *-rä*, 27a 6 (cf. Pers. *šumurdan)*.

ṣuṃca, m. or n., a beak, bill, instr. *-cäna*, 82a 4 *(-chäna)*, 83b 2, 4 (cf. Tokharian *ṣuṅk?)*.

ṣva, unidentified, N 141[23].

s.

sābhaugia, Skr. *sāṃbhogika*, enjoying, used about the Buddha's body of bliss, nom. *-gī*, V.

sad, to appear, pres. 3 sg. *saittä*, 34b 3 &c, 3 pl. *saidä*, V, opt. 3 sg. *saiyä*, N 81[20], *sai*, V, S, past 3 sg. n. *sastu*, 25a 4 (Av. *saiδya)*.

saddharma, m., Skr., the good law, V.

sādi, Skr. *sādhu*, well, properly, N 58[10], *sātu*, N 128[39].

saggaurava, Skr. *-gau-*, respectful, instr. *-vina*, M 268 *(-ggo-)*, 335.

saha 1, m., a hoof, nom. pl. with suffixed *ī*, *-hai*, M 146 (Av. *safa)*.

saha 2, m., a hare, nom. *-he*, *-hä*, M 41[6, 10] (cf. Pashto *sōe)*.

sahyāña, adapted from Skr. *sahanīya*, that should be endured, N 128[32], D.

sājāka, learning, L (c. *sātc)*.

sakṛttāgāmä, Skr. *-tāgāmin*, returning once, V.

salāva, m. or n., Skr. *saṃlāpa*, speech, word, acc. *-vu*, 117a 2 &c, *salā*, HD 4, instr. with suffixed *ī*, *-vänai*, 117a 4, nom. acc. pl. *-va*, 16a 4, 83b 1 &c.

salī, f., a year, nom. *-lī*, S &c, acc. *-lī*, C, gen. *-lye*, M 125, *-liye*, N 125[40], loc. *-lya*, S &c (cf. Av. *sarəd)*.

sāma, n., Skr., conciliation, arbitration, acc. *-ṃma*, H 38[2] (uncertain).

samāhāna, n., Skr. *-dhāna*, concentration, trance, abl. *-näna*, 36a 6 &c, loc. *-ña*, M 281, V, nom. acc. pl. *-na*, M 223 &c.

Samantabhadra, m., Skr., name of a Bodhisattva nom. *-ṃttabhadṛ*, N 158[23].

samās, inch. of Skr. *samāp*, to be completed, past 3 sg. *-sye*, V, A, D.

samaya, m., Skr., a contract, nom. acc. *-mai*, L.

samepaṃ, unidentified, S.

samna, Skr. *samena*, properly. V.

samu, Skr. *samam*, just, only, 85b 2, 5 &c, *saṃ*, M 222 &c, with suffixed *ī*, *-mvī*, N 105[46].

samudra, m., Skr., the ocean, acc. *-ru*, M 229.

sān 1, to construct, to erect, pres. 3 pl. *-ñīndi*, M 159 (Av. *sand)*.

sān 2, m., an enemy, nom. acc. pl. *-ne*, N 77[5], 93[35], *-na*, V, gen. pl. *-nāṃnä*, *nāṃ*, V (Sogd. *s'n)*.

saña 1, f., Skr. *saṃjñā*, conception, nom. *-ṃña*, V, instr. pl. *-ñyau*, M 27[27]; *sajñamātraa*, only consisting in conception, nom. *-tre*, N 111[19], nom. pl. *-trā*, N 111[20].

saña 2, n. (?), translates Skr. *upāya*, expedient, means of success, instr. *-ñina*, N 171[25]; *-brīce*, instr. f., dexterous, N 52[11]; *-dākṣäṇāmata*, f., skilfulness in devices *(upāyakauśalya)*, instr. *-te*, 21a 3 (cf. Tokharian *ṣāñ?)*.

saṃcaya, m., collection, accumulation, nom. *-yä*, A.

saṃdävāta, m., Skr. *saṃnipāta*, a meeting, gen. *-tä*, M 217.

saṃdävāyia, Skr. *sāṃnipātika*, due to derangement of the humours, nom. pl. *-yya*, N 76[1].

saṃduṣṭaaysmua, of happy mind, nom. f. *-mva*, N 102[7] (Skr. *saṃtuṣṭa* and s. *aysmua)*.

saṃduṣṭī, f., Skr. *saṃtuṣṭi*, content, acc. *-ṭī*, L 93[20].

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Saṃgāstira, m., Skr. *Saṃghasthavira*, name of a man, instr. *-räna*, N 164[7].

saṃgga, m., a stone, nom. pl. *-gga*, M 116 (Sogd. *snk)*.

Saṃghāṭa, m., Skr., name of a sūtra, acc. *-ṭu*, 4a 2, b 2, 5, 13a 3, b 4, 32b 5, 34b 1—4, 35a 4, 6, b 1—4, 36a 2, gen. *-ṭä*, 27b 3, 5, 32b 1, 3, 36a 4.

Saṃghāta, m., Skr., name of a hell, gen. *-ttä*, 78b 4.

saṃgrahāvāsta, n., Skr. *-havastu*, an element of popularity, instr. pl. *-tyau*, N 129[8].

saṃkhal, to rub, to smear, opt. 3 sg. *-lī*, 14a 4 (Skr. *sam* and cf. Pashto *aχēṛəl?)*.

saṃkhāla, f., Skr. *saṃghāṭi*, a monk's robe, acc. *-lu*, L 21[27].

saṃkhaluna, n. (?), ointment, instr. pl. with suffixed *ī*, *-nyaujsa*, V (s. *saṃkhal)*.

saṃkhārama, m., Skr. *saṃghārāma*, a monastery, nom. *-raṃ*, N 165[37], acc. *-mu*, M 98, loc. *-kherma*, N 165[38], L, *-khyerma*, V, A.

saṃkhilt to become soiled, defiled, pres. 3 sg. *-ttä*, M 259, middle 3 sg. *-khitte*, L 95[4, 6, 7] (contamination of Skr. *saṃkliś* and the base in Pers. *χard)*.

Saṃpuṣpitaa, m. or n., Skr. *-taka*, name of a park, nom. *-päte*, M 215.

saṃtsāra, m., Skr. *saṃsāra*, the world, acc. *-ru*, M 172, gen. *-rä*, M 117 &c, loc. *-tsera*, 117a 1 &c, *-tsira*, V, *-tsāro*, N 154[25].

saṃtsārīnaa, belonging to the world, loc. *-ña*, L 101[35].

saṃtsārīya, the same, acc. pl. *-ya*, 121b 1.

saṃtsārua, the same, *-rū-*, Suv. viii.

saṃttāna, m., Skr., the stream of elements, loc. *-ttāña*, V.

saṃvara, m., Skr., restraint, L.

sarau, m., a lion, nom. *-rau*, gen. *-ruai*, *-rvai*, L, nom. pl. *-rauva*, A (cf. Sogd. *šryw)*.

sarb, to rise, pres. middle 3 sg. *-bite*, M 281, *-bätä*, N 107[38], act. 3 pl. *-bīndi*, M 160, opt. 3 sg. *-bi*, N 158[6], past 2 sg. *salī*, M 191 &c, pres. past. *-baṃda*, rising, eastern, nom. *-dä*, M 166 &c, abl. *-dina*, N 17[43], gen. *-bandä*, 85b 1, 121b 5, past part. gen. *saye*, V 28a 1 (cf. Skr. *śarb?)*.

Śārthavāha, m., Skr., name of a man, nom. *-hä*, M 267.

sarva, Skr., every, all, nom. pl. *-va*, C; *-satva*, all beings, nom. pl. *-tva*, 79a 6, gen. pl. *-tvānu*, 117a 5 &c.

sarvainaa, containing lions, acc. *-nai*, N 158[1] (s. *sarau)*.

sarvaña, Skr. *-jña*, omniscient, nom. *-ñi*, M 41[5], *-ṃña*, V, voc. *-ña*, M 188 &c, acc. *-ñu*, M 269, acc. f. *-ño*, N 52[14].

Śarvaśūra, m., Skr., name of a Bodhisattva, also *-rvaśśūra*, *-rrvaśśūra*, *-rrvaśūra*, nom. *-rä*, 4a 3, 7a 3, b 2, 13b 1, 14a 2, 3, 5, 16a 1, 18a 2, 20b 6, 21a 5, b 1, 27a 3, b 1, 34b 5, 35a 1, 61a 2, 62a 4, acc. *-ru*, 7a 6, voc. *-ra*, 4a 1, b 1, 5, 7a 6, b 3, 5, 13a 1, 2, 6, b 4—6, 14a 2—5, b 2, 3, 16b 3, 20b 5, 21a 3, 4, 6, 27a 1, 2, 5, b 3, 35a 2, 3, 36a 1, 2, 3, 5, b 4.

saryathīva, Skr. *sayathaiva*, as follows, N 158[13].

sata, n., a hundred, nom. *-tä*, M 215 &c, *ssa*, S, nom. acc. pl. *sata*, 83b 6, *sate*, 24b 5, 6, 25a 1, 2, b 3, 35a 6, 61a 4 &c, *satä*, 13a 5, 84b 3, *se*, 24b 6, 117b 4 &c, instr. pl. *seyau*, N 166[18], loc. pl. *satyo*, 35b 2, *sīyvā*, N 3[29]; *ssa haṣṭa*, hundred-and-eight, A; *ssa-salī*, lasting hundred years, A (Av. *sata)*.

sāṭa, m., Skr. *sārtha*, a caravan, acc. *-ṭa*, N 169[8].

sataṃna, hundredth, V.

sātc, to learn, pres. 1 sg. *sājīmä*, L, 3 sg. *-jätä*, N 50[20], *-jye*, L 94[19], *-je*, D, 3 pl. *-jīndä*, N 121[31], opt. 3 sg. *-jīyä*, *-jī*, *-ji*, V, past

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3 sg. *sīye*, M 226, 3 pl. *sīyāndi*, M 223 &c, past part. *sīya*, *sī*, L (Av. *sak*).

sātu, s. *sādi*.

satva, n., Skr. *-ttva*, essence, reality; a living being, nom. *-tvä*, M 166, Hu 36 &c, acc. *-tvu*, M 259, *-tvä*, D &c, gen. *-tvä* 33a 5, b 1, 4, 36a 6 &c, nom. acc. pl. *-tva*, 16b 3, 79a 6, 107b 2, 4, 117b 4, 121a 3 &c, instr. pl. *-tvyau*, B, gen. pl. *-tvānu*, M 304 &c, *-tvānä*, *-tvāṃ*, V.

satvaa, n., Skr. *-ttvaka*, the same, acc. *-tvau*, N 141^{21}.

satvadāta, m., Skr. *-dhātu*, the animal sphere, nom. *-tä*, V.

satvanāsāmata, f., the conception of animate beings, nom. *-sāma*, V (s. *satva* and *nāsāmata*).

satvasaṃña, f., Skr. *-jñā*, the idea of animate beings, nom. *-ña*, V.

sauhi, unidentified, perhaps connected with Pers. *sūd*, profit, S.

Sauhicū, the town Su-chou, S.

scäta, s. *skyäta*.

se, a particle introducing direct speech, perhaps *sed* in Prakrit *seyyathā*, 7a 5, 6, b 2, 3, 14a 2, 3, 5, b 1, 20b 1, 4, 21a 1, 2, b 6, 25a 4, 5, b 1, 3—5, 27a 1, 4, 5, b 1, 3, 32a 1, 4, b 5, 34b 4, 6, 35a 1, 2, 36b 1, 4, 62a 5, 77a 6, b 1, 6, 78b 3, 79a 1—3, b 1, 2, 80b 1—6, 82b 2, 83a 1, b 5, 84a 1, 2, 6, b 2, 85a 4, 5, 87b 5, 6, 107a 2, 4, 5, b 4 &c, *sä*, 78b 1, 107b 5 &c, *sa*, 4a 3 &c.

serya, perhaps: Chinese, HD 8.

sīḍaka, m. (?), a board (?), nom. *-kä*, H $36^{38, 40}$, gen. *-kä*, H $37^{2, 40}$ (cf. Av. *sar?*).

sij, Skr. *sidhy-*, to succeed, pres. 3 pl. *-jīndä*, M 326 &c.

sijāmata, f., success, acc. *-ta*, L 99^{4}, *-jāma*, L 95^{39} &c (s. *sij*).

Sīkari, name of a district, S.

sinäda, s. *sniddha*.

Sīniśe, name of a town, S.

Siṃjsīṃja, f., name of a month, S.

Siṃkhaladvīpa, m., Skr. *Siṃha-*, Ceylon, loc. *-pi*, N 166^{10}.

sīra, pleased, happy, nom. *-rä*, M 194, nom. pl. *-ra*, 35b 3 &c (**saira*, s. *śśāra*).

sīratāt, f., gratification, happiness, pleasure, nom. *-ravātä*, N 42^{28}, 141^{19}, acc. *-letä*, *-rete*, N 141^{18}, *-rave*, L 93^{20}, *-re*, N 113^{13}, instr. *-ravätejsa*, N 127^{35}, *-ravajsa*, N 57^{5} (s. *sīra*).

sīruṣṭana, n. (?), elation, gen. *-nä*, N 151^{30} (s. *sīra*).

sīruṣṭanalāt, f., gratification, nom. *-tä*, N 42^{27} (s. *sīra*).

siyata, f., Skr. *sikatā*, sand, nom. *syata*, 13b 6, 32b 2, 35a 4, 5, b 2 &c, *-ta*, N $3^{20, 25}$, nom. acc. pl. *säyate*, M 116, *syate*, 32a 6, *sye*, M 135 &c.

skandha, m., Skr., the groups, nom. pl. *-ṃndha*, N 111^{15}, gen. pl. *-dhānu*, N 111^{15}, *-dhā*, A, loc. pl. *skaddhvā*, A.

skaumata, f., touch, N 127^{5}, instr. pl. *-mayau*, gen. *-tāṃ*, *-tā*, *skamavāṃ*, V (s. *sku*).

sku, to touch, pres. middle 3 sg. *skaute*, *skote*, M 41^{11}, 144, *skauye*, N 127^{11}, conj. 3 sg. *skauyāte*, M 148, past part. nom. pl. *-ta*, N 75^{27}.

skuta, m or n., touch, instr. *-täna*, M 155.

skyätä, m. or f., time, nom. *-tä*, M 286, acc. *-tu*, 83b 2, *scätu*, 20b 3, 84a 4, b 2 &c, gen. *-te*, N 66^{30}, *scätä*, 20a 4, *sce*, *stye*, V (cf. Old Pers. *θakati*, Av. *saχti*).

sniddha, Skr. *-gdha*, greasy, smooth, nom. *-ddhä*, M 126, *sinädä*, N 76^{4}, nom. f. *snäda*, M 121.

soṃda, uncertain: tranquillized, acc. *-di*, N 175^{25} (cf. Skr. *śānta?*).

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spaladājsai, perhaps derived from Skr. *sphaṭika*, crystal, S.

spālyāta, adapted from Skr. *sphāṭika*, crystalline, nom. pl. n. *-ta*, 84b 6.

sparakṣaṣtä, sixty-six, A (s. *kṣei* and *kṣaṣṭä)*.

sparapaṃjsāsä, fifty-six, A (s. *kṣei* and *paṃjsāsä)*.

sparatcahausä, forty-six, A (s. *kṣei* and *tcahaulsä)*.

sparśa, m., Skr., touch, instr. *-śäna*, M 155.

spās, to see, pres. middle 3 pl. *-śśāre*, N 127[17], past 2 sg. *-ṣṭai*, N 171[24], inf. *speṣṭe*, N 131[36] (miswritten *spāṣṭe)*, L 102[23] (Av. *spas)*.

spāta, m., an army, H 37[40] (uncertain, Av. *spāda)*.

spärabaista, i. e. *sparebästä*, twenty six, A (s. *kṣei* and *bästä)*.

spätaka, n., a flower, nom. *spyai*, N 158[27], nom. acc. pl. *spyaka*, *spyakyi*, S, *späte*, M 119&c, instr. pl. *spätyaujsa*, M 281, *spyau*, 82a 3 &c *(*sprgtaka*, cf. Sogd. *'sprγ)*.

spūlakye, perhaps connected with Skr. *sphāṭika*, crystalline, S.

srrautāvaṃna, m. Skr. *srotaāpanna*, one who has entered the current, nom. gen. *-nä*, gen. pl. *-nāṃ*, V.

sta, s. *ah*.

stā, to stand, pres. middle 3 sg. *ṣṭäte*, N 145[31], *ṣṭä*, *ṣṭi*, N 102[9], 165[43], 3 pl. *ṣṭāre*, 25b 6, 121a 5 &c, past 3 pl. *stāṃdä*, HD 11, perf. 2 pl. *ṣṭuta sta*, M 237, f. *ṣṭute sta*, M 241, pres. part. *ṣṭāna*, nom. *-nä*, 24b 4 &c, nom. pl. *ṣṭāṃ*, 107a 5, b 1 &c; *ttāmai ṣṭāni*, in such circumstances, M 201, *ttaraṃdarä ṣṭānä*, while the body lasts, 77a 2, *ttye paranirväte ṣṭāni*, when he has passed away, M 289, *pyūṣṭu ṣṭānī*, just having heard, N 154[24], *ysamaśśandai āphāḍä ṣṭānä* (printed *ṣṭātä)*, the earth-dweller being bewildered, M 236, *ysātye ṣṭānä*, when being born, 77a 2, *ysurgye ṣṭānä*, being angry, 14a 1; *ātāśi ṣṭāniye balysä*, the Lord standing in the sky, M 264, *mamä väte ṣṭānye*, while standing before me, M 294, *paḍā ṣṭānye*, in beforehand, M 129, *ule ṣṭāniye*, while standing upright, M 144, *var-ṣṭānye*, on that occasion, M 279, *varī ṣṭāniye balysä*, the Lord standing there, M 323, *ysäru vīrä ṣṭānye*, while standing in the heart, M 269; caus. *śta*, in *śtāka*, producing, V, S (Av. *stā)*.

staiña, s. *stärña*.

stāma, f., trouble, nom. *-ma*, M 127, acc. *-mo*, M 316 (cf. Pashto *stam)*.

stāraa, m., a star, nom. pl. *-rā*, N 42[21], V (cf. Av. *star)*.

staura, strong, firm, hard, nom. *-rä*, n. *-ru*, C, acc. pl. *-ra*, M 274 &c (cf. Skr. *stabdha?)*.

stava, m., praise, acc. *-vu*, M 268, nom. acc. pl. *-va*, N 131[41], with suffixed *-ī*, *-vai*, M 256 &c, instr. pl. *-vyau*, M 231 (perhaps Skr. *stava*, but cf. Av. *stav)*.

sthavira, m., Skr., an elder, nom. *-rä*, M 282 &c, *sthīrä*, M 283, voc. *sthira*, 117b 1, 119a 1, acc. *-ru*, M 93, *sthīru*, M 93f., gen. *sthīri*, M 104, gen. pl. *sthīrā*, N 166[3].

stärña, female, nom. acc. pl. f. n. *-ñä*, N 127[1] f., *staiñä*, A, instr. pl. *-ñyau*, M 153 (s. *strīya)*.

stīya, f., translates Skr. *rūpa*, body, or, beauty, instr. *-yejsa*, Suv. xxi.

sträha, long (?), nom. *-hä*, M 146 (s. Bailey 60[1]).

strīratana, n., Skr. *-tna*, a woman-treasure, nom. *-nä*, M 153.

strīya, f., a woman, nom. *-ya*, M 310, V, gen. *-yai*, V, nom. pl. *-ye*, M 210 &c, acc. pl. *-yi*, N 127[11], instr. pl. *-yyaujsa*, N 168[36], *strītyau*, M 134 (cf. Av. *strī)*.

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stu, probably miswritten for *sastu*, N 42[27] (s. *sad*).

stuna, f., a column, nom. *-na*, 36b 6, acc. *-no*, M 197f., with suffixed *ī*, *-nai*, M 159, nom. pl. *-ne*, M 139 (Av. *stunā*).

stura, big, heavy, nom. f. *-ra*, M 154 &c (Av. *stūra*).

stye, miswritten for *scye*, s. *skyäta*.

styūda, hard, firm, nom. pl. *-da*, M 146 &c, nom. pl. f. *-de*, 36b 3, acc. pl. n. *-de*, Hu 35; *-vrata*, of hard vows, nom. pl. *-ta*, 117a 3 (cf. Skr. *tīvra*).

Subhūti, n., name of a Bodhisattva, V.

subiji, properly, well, with suffixed *ī*, *-jī*, V.

Subrahma, m., Skr., name of a man, nom. *-mä*, M 164 &c.

Sucaṃni, the town Shu-ch'ang, S.

Sudhana, m., Skr., name of a man, nom. *-ni*, M 209.

suha, n., Skr. *sukha*, happiness, luck, nom. *-hä*, 16b 5 &c, with suffixed *ū*, *-hū*, 20a 1, instr. *-hna*, N 76[13], gen. *-hi*, 16b 1, nom. pl. *-ha*, 36b 5 &c, gen. pl. *-hānu*, 36b 5 &c; *-dūkha*, happiness and misery, V; *-ja*, born of happiness, gen. *-jä*, L 99[1].

suhautta, Skr. *sukhita*, happy, nom. pl. *-tta*, 16b 2 &c.

suhāvatāna, n., Skr. *sukhāvadāna*, a good achievement, instr. pl. *-nyau*, N 65[5].

Suhāvatä, f., Skr. *Sukhāvatī*, a paradise, nom. *-tä*, 35b 6; *-valovadeta*, loc., in the S. realm, A.

sūlīya, unidentified acc. pl., N 169[10] (perhaps: the Sogdians).

Sumana, m., Skr. *-nas*, name of a man, nom. *-nä*, M 207.

sumana, f., Skr. *-nā*, a jessamine, nom. *-na*, M 120.

Sumandra, m., Skr. *-tra*, name of a man, nom. *-ri*, M 206.

sumāra, Skr. *sukumāra*, delicate, lovely, nom. f. *-ra*, M 155.

Sumīra, m., Skr. *-meru*, Mount Meru, nom. *-rä*, 119a 2 &c, acc. *-ru*, 119a 2, instr. *-räna*, 24b 2, gen. *-rä*, 21a 1 &c, instr. pl. *-ryau*, N 17[33].

supīya, unidentified, C.

supratiṣṭhitapātata, f., Skr. *-pādatā*, the state of having beautiful feet, acc. *-to*, N 120[8].

surai, Skr. *surabhi*, fragrant, nom. *-hi*, M 126 (but s. LF 88).

Surāṣṭra, n., Skr., name of a country, gen. *-rä*, M 161 &c.

surja, unidentified, perhaps: strong, firm, acc. f. *-jo*, N 66[37] (cf. Av. *sūra?*).

surunda, m. or n., a red-lotus pond (?), nom. pl. *-da*, N 42[18] (cf. Av. *suγra*).

Sūryacandra, Skr. *-drau*, Sun and Moon, acc. pl. *-rä*, N 158[24].

suṣu, uncertain and unidentified, N 141[22].

sūtc, to burn, pres. 3 pl. *sūjsīndä*, M 137, pres. part. *sūjsaṃdaa*, instr. *-dai*, N 58[9], instr. pl. *-dāṃ* (i. e. *-dyau*), N 58[15], past part. *sūta*, nom. *-tä*, 36b 4, nom. pl. *-ta*, 24b 3 (Av. *saok*)

suti, f., a shoulder, acc. *-ti*, 13b 1, 84b 6, *sve*, V (Av. *supti*).

sūtra, n., Skr., a Buddhist text, nom. *-trä*, L 99[7], acc. *-tru*, 13b 4, 18a 1, 32a 3, 34b 3, 35a 4, b 3, 36a 2 &c, *-trä*, V &c, gen. *-trä*, 27b 3 (*-tr*), 32b 1, 3, 36a 5 &c, loc. *-tro*, 4a 2, *-ttäro*, M 41[13], gen. pl. *-trāṃ*, V, loc. pl. *-truyo*, M 318.

suγä, *syī*, f., lung, M 30[37] (Av. *suš*; the form is perhaps an old dual).

Svastika, m., Skr., name of a man, abl. *-tākina*, N 171[18].

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syāmata, f., conception, nom. *-ta*, N 24[27], instr. *-mejsa*, *-mijsa*, V (s. *sātc)*.

syandaa, left, northern, acc. or gen. *-dai*, 13b 1, 24b 6, 84b 6 (cf. Lat. *scaevus)*.

syata, s. *siyata*.

syū, unidentified, S.

syūta, orphaned, nom. pl. *-ta*, M 105, 108, acc. pl. *-ta*, M 106 (cf. Av. *saē)*.

t.

ta, s. *tca*.

Tamaksana, f., name of a woman, nom. *-na*, N 164[3].

tāmu, s. *kāma*.

tan, s. *yan*.

tankamasi, as much as a farthing (perhaps *tanka* = *ttändika*, s. *mase)*.

tathāgata, m., Skr., the Absolute, V.

tca, and, V, enclitic also *ta*, N 120[12] (Av. *ča)*.

tcabaljs, to crush, to break, caus. 3 sg. *-jätä*, N 50[23], inch. 3 sg. *-brīśtä*, N 50[34] (cf. Av. *hača* and Skr. *bhañj*, Lat. *frango)*.

tcaca, f., unidentified, perhaps: bank, *ttāra tcacä*, the other bank (?), V, *nyātīne tca..*, L 93[7], *tça*, A.

tcahaulsä, forty, M 124 *(-ho-)*, N 154[25] (Av. *čaϑwarəsat)*.

tcahaulasama, fourteenth, nom. *-saṃ*, N 166[16], gen. *-mye*, L 97[29] &c (s. *tcahaura* and *dasama)*.

tcahaura, four, with masc. and n. *-ra*, M 158, 225, 262, A, with f. and n. *-re*, 83a 1, *-rä*, *-ri*, 121b 5, M 160 *(-hori)*, 162 &c, with suffixed *ī*, *-rai*, M 160, loc. *tcūruṿo*, 85a 4, *tcūrṿo*, 27a 2, 3; in compounds *tcūra*, *tcūrupata*, a four-pada, acc. *tcūramupata*, i. e. *tcūrupatu*, 35b 5, gen. *-tä*, 32b 1; *tcūrapatia*, *tcahaurapatia*, consisting of four padas, acc. *-tī*, V; *tcūrasalāva*, a four (-pada)-saying, acc. *-vu*, 32b 3, 36a 2 *(-ru-)*, gen. *-vä*, 32a 4 *(-rä-)*, 36a 4 *(-re-)*; *tcūrysania*, fourfold, nom. f. with suffixed *ī*, *-nyai*, M 142 (Av. *čaϑwārō)*.

tcahaurebistä, twenty four, 82a 4, 83b 1 *(-bä-)*, instr. *-śtyau*, 82a 4 (s. *bistä)*.

tcahaurehaṣṭātä, eighty-four, 18b 5, 36a 1, 62a 1, 2, 119b 5 *(-hore-)* &c, loc. *-ṣṭeṿo*, 18a 4 (s. *haṣṭātä)*.

tcahoränotä, ninety-four, M 217 (s. *nautä)*.

tcaira, s. *tcera*.

tcama, which, what, instr. *-mäna*, M 99, 186, C, *-mana*, 16b 1, *-mna*, 83a 5 &c, loc. *-mäña*, M 191 (s. *ce* and *kāma)*.

tcaṃjsa, m., some part of a horse, nom. *-jsi*, M 146.

tcārā, dexterous, nom. *-re*, N 94[1] (cf. Av. *čārā)*.

tcarama, last, least, nom. *-mä*, 79b 5, acc. *-mu*, M 103, gen. *-mye*, 79b 5, adv. *-mu*, at least, 35b 5, 36a 4 &c (cf. Skr. *carama)*.

tcāraṃphia, using a stick, nom. *-phī*, N 75[26].

tcārana, n., dexterity, skill, instr. *-raṃṇa*, V, loc. *-ña*, L 99[12] (s. *tcārā)*.

tcārba, fat, nom. *-bä*, N 76[2], instr. *-bina*, M 147 (Pehl. *čarp)*.

tcarīma, f., field of activity, nom. *-mä*, 25a 5, 6, 35b 6, 62a 4, 81b 1, acc. *-mu*, 32b 6, gen. *-me*, N 23[22], loc. *-ma*, 24b 4, 25b 2, 33a 4, 6, b 2, 5, acc. pl. *-mä*, 24a 4, 5, b 2, 3, 34b 6, abl. pl. *-myau*, 85a 4, loc. pl. *-mṿo*, 21a 4, 6, *-muṿo*, 61a 1 (cf. Av. *kar)*.

tcarka, f., a young woman, gen. pl. *-kāṃ*, Suv. xxiv (Av. *čarāitikā)*.

tcārma, n., hide, nom. acc. *-ma*, instr. *-manna*, LKZ 193 (Av. *čarəman)*.

tcarṣua, brilliant, resplendent, nom. *-ṣū*, M 145, nom. f. *-ṣuva*, M 155, acc. *-ṣū*, N 57[31], nom.

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pl. *-ṣuva*, M 124 &c, nom. pl. f. *-ṣṣuve*, M 210, acc. pl. *-ṣva*, N 175[27] *(*hačarauχšuka)*.

tcaṣ, to see, pres. middle 3 pl. *tcäṣāri*, M 319 (Av. *čaš)*.

tçeima, n., an eye, nom. *tcemä*, V, acc. *-mu*, instr. *-mäna*, loc. *mäña* (V *tcaiña)*, nom. acc. pl. *-mañä*, instr. pl. *-mañyau*, *tçemañyau*, gen. pl. *-mañinu*, LKZ 191 (Av. *čašman)*.

tçeimaunda, having eyes, nom. *tcaimauda*, V, instr. pl. *-dyau*, N 94[9] (s. *tçeima)*.

tcera, that should be done, nom. *-rä*, 77a 6 &c, nom. f. *-ra*, 14b 1, 83a 3 &c, *tcaira*, V, nom. n. *-ru*, M 108 *(*tcārya*, cf. Av. *kar)*.

tceraa, the same, nom. *-rai*, N 68[41], V, *tcairai*, V, nom. pl. *-rā*, N 68[40], A *(*tcāryaka)*.

Tcidyaimi, the town Tsaidam, S.

tcīra 1, n., a picture, acc. *-ru*, L (Pers. *čiϑra)*.

tcīra 2, n. (?), walk, path, nom. pl. with suffixed *u*, *-rau*, M 135, with numerals: times, *drrai tcīra*, three times, 24a 2 (Av. *čar)*.

tcūra, s. *tcahaura*.

tcūrama, fourth, nom. *-mä*, 33b 4, *tcūrä*, N 166[8], acc. *-mä*, 33b 4 (s. *tcahaura)*.

Tcyāṃtsvaini, name of a place, S.

te, enclitic 2 sg., 25b 4, 34b 3, 36a 5, 84b 2 &c, *tä*, 77b 4 &c, *e*, N 175[33], V (Av. *tē)*.

thaṃga, unidentified, H 38[36].

thaṃjs, to pull out, to extract, caus. pres. 3 sg. *-jätä*, N 52[16], past 1 sg. *thīyaimä*, B, 2 sg. *thīyai*, M 269 (Av. *ϑang?)*.

thāna, n., Prakrit, place, position, nom. *-nä*, 79b 4—6, 80a 1, acc. *-nu*, 121a 3, abl. *-nāna*, N 37[8], nom. pl. *-ṃna*, N 176[15], gen. pl. *-nānu*, 80a 1, loc. pl. *-nvau*, N 76[23].

thargga, m., pain, torment, acc. *-ggu*, M 242, nom. pl. *-ga*, N 107[32] (base *tark?* cf. Leumann N 78).

thatau, quickly, 80b 3, 117b 1, 119b 2 &c, *-to*, 61a 1, 117b 1, *thyau*, V *(*taχtakam*, cf. Av. *tak)*.

thauna, m. or n., a cloth, acc. pl. *-na*, N 52[18] &c, instr. pl. *-nyaujsa*, M 209 (cf. Pers. *tāftan)*.

thu, thou, 7b 4, 20b 5, 21a 2, 3, 27a 1, 32a 2, 77b 3, 80b 2, 85a 4, 117a 1, 3, 121a 2 &c, with suffixed *ī*, *thuī*, 77b 4 (Skr. *tvam*, cf. Av. *tūm)*.

tä, s. *cī*, *ṣa*, *ttī* &c, and *te*.

tī, sandhiform of enclitic *ī*, s. *ī* 2.

tīndä, s. *yan*.

tīra, sandhiform for *kīra*, business, s. *näṭa*.

tīviścī, misread for *tīviśtī*, A, s. *ī* 2 and *vistā*.

tram, s. *ttram*.

trāy, s. *ttrāy*.

trāysa, m., Skr. *trāsa*, trembling, fear, acc. *-ysä*, V.

trisahasrī, f., Skr., a three-thousand world, gen. *-rye*, V, *tṛsahasrye*, 33a 3, 6, b 2, 4, 34a 1, 3, 5, loc. *trisāhasrya*, V, *tṛsahasrya*, 32b 6, 62a 3 &c.

trīyaśuna, s. *ttärśaśūna*.

tṛṃkha, Skr. *triśṛṇga*, the three crags, gen. pl. *-khānu*, M 281.

tṛśśaraṇaggamana, n., Skr. *triśaraṇaga-*, taking the three refuges, acc. *-nu*, N 145[27].

tṛṣṭhanda, s. *ttiṣṭa*.

Tsāḍikāṃ, perhaps the town Romok, S.

Tsāṃśāṃśī, name of a place, S.

tsāṃttauña, f., wealth, riches, instr. *-ñijsa*, Suv. xxi (s. *tsāta)*.

tsāṣṭa, quiet, comfortable, nom. *-ṣṭä*, M 110, adv. *-ṣṭu*, 77a 4 &c (cf. Av. *šāišta* and *šyā)*.

tsāṣṭatāt, f., quiet, absence of passion, nom. *-tä*, Hu 31 (s. *tsāṣṭa)*.

tsāta, happy, rich, nom. *-tä*, 33a 1, nom. pl. *-ta*, N 58[4], nom. pl. f. *-ti*, M 210, acc. pl. f. *-te*, M 228 (Av. *šyāta)*.

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Tsirikyepi, the town Sirkip, S.

tsu, to go, pres. 1 sg. *tsīmä*, N 75[28], 3 sg. *tsīyä*, 37a 3, *tsī*, A, 3 pl. *tsīndä*, 16b 1, 2 *(-di)*, 77a 5, b 6 &c, *tsīdä*, M 163, conj. 1 sg. *tsīñä*, 83a 5, opt. 3 sg. *tsīya*, S, inj. 2 sg. *tsai*, N 66[33], past 1 sg. *tsutaimä*, 24a 2, *tsvaimä*, N 17[37], 3 sg. *tsute*, 21b 2, 61a 1 &c, *tsutä*, 87b 4, *tsue*, N 57[15], *tsve*, S, 2 pl. *tsutānda*, 32a 1, 3 pl. *tsutāndä*, 7a 6, 83a 5, 84b 5, 85a 3, 4 &c, *tsvāndä*, 7b 3, *tsuāṃdä*, V &c, pluperfect 3 sg. *tsuta hamyeta*, V, imper. 2 sg. *tso*, 20b 5, 21a 3, b 1, 117a 3, *tsu*, 80b 2, 117b 1, pres. part. nom. pl. *tsuṃmandā* (!), A, fut. part. pass. nom. f. with suffixed *ī*, *tsuñai*, V, nom. n. *tsuñu*, N 145[39], *tsuñau*, N 156[12] (Av. *šyav)*.

tsūka, going, V (s. *tsu)*.

tsūmata, f., going, nom. *-ta*, L 94[21], acc. *-to*, N 93[8], instr. *-tejsa*, N 111[12], acc. pl. *-te*, M 189 (s. *tsu)*.

tta 1, oblique base of *ṣa*, this, that, acc. *ttu*, 7a 3, 13a 2, 14b 2, 16a 1, 3, 20a 4, b 3, 24b 2, 25b 3, 27a 6, b 2, 3, 35a 3, 36b 3, 61a 5, 77b 6, 80b 1, 82a 1, 5, 83a 1, b 2, 84a 4, b 2, 85a 1, 121a 1, b 1 &c, with suffixed *ī tvī*, 16b 2, with suffixed *vā*, *tvā*, N 158[12], V, acc. f. *tto*, M 197, instr. abl. *ttäna*, 32a 2, 77b 5, 79b 2 &c, with suffixed *ī*, *ttänai*, 61a 2 &c, with suffixed *u*, *ttänau*, M 220, instr. f. *ttäñe*, M 152, N 50[33], gen. *ttye*, 4a 3, 13a 1, b 3, 14a 1, 2, b 1, 20a 3, 32b 3, 33a 2, 3, 5, b 1—6, 34a 2, 4, 36a 1, 5, b 3, 62a 3, 77a 2, 5, b 1, 6, 78b 4, 80a 3—5, 83a 1, 2, 85b 1, 87b 2, 5 &c, *ttäye*, 36a 4, loc. *ttiña*, 87b 1 &c, nom. acc. pl. m. *tti*, 24b 3, *ttä*, 4b 5, 16a 3, 20a 2, 4, 6, 21b 5, 24a 1, 4, 25a 4—6, b 1, 27b 5, 32a 3, 35a 3, 78b 1, 80a 6, b 4, 6, 82a 2, b 2, 84a 1, 4 &c, *tte*, 34a 6, nom. acc. pl. f. *tte*, 24a 3, 5, b 2, 3, 27b 4, 33a 1 &c, nom. acc. pl. n. *tti*, 33a 4, b 1, 3, 35a 4, b 2, 107b 2, *ttä*, 4b 1, 3-5, 7b 1, 13a 2, 4, 6, b 4, 14a 3, 16a 4, b 2, 25a 3, b 6, 33a 5, 6, b 1, 5, 34a 1—6, b 1, 35a 5, 6, b 1, 36a 5, 77a 2, b 3, 83b 3, 5, 87b 6, 117b 4, 121b 2—4 &c, with suffixed *ī*, *ttī*, 4a 1, *tte*, 13a 3, 33b 2, 6, 83a 2, 107b 5, 121a 2, 3 &c, instr. pl. *ttyau*, 79b 4, 82a 4, 83b 6 &c, gen. pl. *ttānu*, 13b 6, 16a 1, 20a 4, 5, 25a 3, 33a 2, 4, b 1, 3, 5, 34a 2, 4, 36a 1, 83a 3 &c, *ttā*, D, loc. pl. *tvo*, 82a 2; doubled acc. *ttutu*, 13b 3, 14b 2, 84a 1 &c, *ttū*, 4a 2, b 2, 5, 18a 1, 27a 5, 32a 3, b 5, 34b 1—4,35a 4, 6, b 1, 3—5, 84a 5 &c, acc. f. *ttuto*, M 298, instr. *ttätäna*, 36b 2 *(-te-)*, N 52[22], instr. f. *ttäteñe*, M 322, gen. *ttätäye*, 13b 1, 16a 1, 20b 6, 32b 1, *ttitäte*, N 145[21], *ttitätye*,107a 3, *ttīye*, 18b 2, 27b 5, 32b 3, 36a 5 &c, loc. *ttätäña*, 7b 1, nom. acc. pl. m. *ttätä*, 77b 6, 80b 2, nom. acc. pl. f. *ttäte*, 7b 4, nom. acc. pl. n. *ttätä*, 7b 3, 21b 6, 83b 1, 84b 1, *ttäte*, 16a 4, 62a 6, 83b 1, *ttete*, M 104, gen. pl. *ttätānu*, 20b 5, *ttyānu*, N 20[8], 158[7], *ttyāṃnä*, *ttyāṃ*, V &c (Av. *ta)*.

tta 2, thus, so, 4a 4, b 5, 7a 1, 5, b 2, 3, 13b 3—5, 14a 2—5, b 1, 16a 2, 3, 20a 1, b 1, 4, 21a 1, 2, b 5, 6, 24a 4, b 3, 25a 4—6, b 1, 3, 4, 27a 1, 4, 5, b 1, 3, 6, 32a 1—3, b 4, 34b 1—3, 6, 35a 1, 2, 36b 4, 62a 5, 77a 3, b 1, 3, 78b 1—3, 79a 1—3, b 1—3, 80a 2, b 2—6, 82a 1, b 1, 2, 83a 1, 3, 6, b 5, 84a 1—3, 6, b 1, 85a 2, 4, 5, 87b 5, 6, 107a 2, b 4, 117b 3, 121a 2 &c, *tta tta*, 77a 3, 83b 6 &c, with suffixed *ī*, *ttai*, 7a 6, 20b 5, 35b 3, 36b 1, 83a 2 &c, with suffixed *ni*, *ttaṃ*, D, with suffixed *ū*, *tto*, M 96 (Av. *taṭ)*.

ttāḍāt, f., darkness, acc. *-ḍetu*, M 192 &c *(*ttāratāt*, s. *ttāra* 3).

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ttādi, s. *ttanda*.

ttadīya, Skr., his, A.

ttagata, m. or n., wealth, riches, nom. *-gä*, acc. *ttatatu*, M 197, 203, *ttatu*, N 120[17], *ttāgu* (?), HD 7, 10, 11, instr. *ttatana*, 33a 2, gen. *-tä*, 83a 4.

Ttāgutta, tib. *Sta-gu*, name of a place, S.

ttāharaa, such, nom. *tvāharai*, nom. pl. *-rā*; *ttāhirau*, *ttāharā*, *tsūka*, a Tathāgata; *ttāhirau hvāñāka*, speaking thus, V.

ttaiṣṭa, s. *ttiṣṭa*.

ttāja, f., unidentified, perhaps: current, acc. pl. *-jä*, V (cf. Ormuri *tāk?)*.

ttakāra, m., Skr. *ta-*, the letter *ta*, nom. *-rä*, Hu 34.

ttāma, so far, then, M 209, 236, *-mu*, 24b 4, 117b 2, *ttā*, V, S, enclitic *tāmu*, C; *-mai ṣṭāni*, in such circumstances, M 201 (s. *tta* 1 and cf. *kāma)*.

tta[ña], perhaps wrongly restored for *ttarandara*, N 127[11].

ttanda, so great, so much, instr. *ttadina*, N 146[1], nom. pl. n. *ttādi* (?), V, acc. pl. f. *-ṃdä*, N 176[22]; *tandu tandu*, at once, M 245; *ttaṃdvī yi butte*, only just one realizes about it, almost before one thinks, M 148; doubled *ttidaṃda*, *ttidaṃnka*, D (cf. *canda)*.

ttandia, the same, nom. f. *-ṃdya*, C, instr. *-dīna*, N 76[7].

ttaṃdrāma, such, acc. *-mu*, N 42[26] &c, gen. *-mye*, M 233 &c, nom. pl. n. *-me*, 62a 6 (s. *ttrāma)*.

ttaṃgga, energetic, compar. nom. pl. *-ggättara*, N 158[10] (cf. Av. *tančišta)*.

Ttāmrravarṇikadvīpa, m., Skr. *Tāmraparṇ-*, name of a continent, loc. *-pi*, N 166[10].

ttara, there, M 318 (cf. Skr. *tatra)*.

ttāra 1, oblique base of *ṣāra*, yonder, gen. *-rye*, 33b 3, 34b 1, 80a 5, *-rä*, 33a 5, b 1, acc. *-ru*, loc. *-rña*, nom. pl. *-rä*, *-ri*, nom. pl. f. *-re*, gen. pl. *-rāṇu*, N 24[17]ff. (cf. *tta* 1).

ttāra 2, f., forehead, acc. *tteru*, 62a 1, instr. *tterejsa*, M 256, *tteräjsa*, D, *ttiräjsa*, V (Sogd. *t'r)*.

ttāra 3, n., darkness, acc. or gen. *-rä*, V (Av. *tąθra)*.

ttarandara, n., body, nom. *-rä*, *-ra*, V, acc. *-ru*, 14a 1 &c, instr. *-rna*, 36b 4 &c, *-rana*, V, gen. *-rä*, 77a 1 &c, acc. pl. *-ra*, *-rä*, V.

ttarr, to be thirsty, pres. 1 pl. *-rrāmä*, 7a 2 (cf. Sktr. *tṛṣ)*.

ttarra, 1, m., thirst, nom. *-rrä*, M 127, instr. *-rrna*, M 274 (Av. *taršna)*.

ttarra 2, n., grass, straw, acc. pl. *-rre*, N 169[6] (cf. Skr. *tṛṇa)*.

ttarraa, thirsty, nom. *-rrai*, 37a 4 &c (s. *ttarra* 1).

ttarūṇa, saffron-coloured, nom. pl. n. *-ṇe*, 84b 4.

tṭāta, f. or n., unidentified, nom. pl. *-te*, M 136.

ttataraṣṣīka, m., Skr. *tagaraseka*, sprinkling with Tagara powder, nom. *-kä*, N 169[3].

ttatata, s. *ttagata*.

tathatta, f., Skr. *tathatā*, the absolute essence, acc. *-tta*, V 2a 3.

ttattīka, here, 20b 1, 77a 2, 4, V, *-ttītä*, 83a 2, *-ttī*, 7a 6, 14a 1, 62a 3.

ttatva, n., Skr. *tattva*, reality, nom. pl. *-tva*, V; *-tvatu*, Skr. *tattvataḥ*, in reality, M 171 &c.

ttaudä, f., fever, M 127, S *(*tapti)*.

Ttaugara, Mount Thagarus, near Kan-chou, S.

ttaura, m., a tower (Leumann), nom. pl. *-ra*, M 135 (uncertain).

ttaurrji, some plant, S.

ttausaa, m., despondency, misery, acc. *-sau*, 14b 2, gen. *-sai*, N 151[30].

ttavaa, feverish, nom. *-vai*, 77a 1 (cf. *ttaudä)*.

Ttavana, m., Skr. *-pa-*, name of a hell, gen. *-nä*, 78b 5.

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ttavaścaraṇa, n., Skr. *tapaś-*, austerity, acc. *-ṇu*, N 66[33].

ttāvatrīśa, m., Skr. *trāyastriṃśa*, a thirty-three god, nom. *-śä*, C, nom. pl. *-śa*, M 255 &c, instr. pl. *-śyo*, B, gen. pl. *-śānu*, C, loc. pl. *-śuyo*, 79a 2, 3, *-śyo*, 79a 5, *ttrayastrīṃśvā*, N 166[13].

ttera 1, such, so many, so, thus, nom. acc. pl. *-rä*, 27b 5, 33a 1, 35a 5 &c, *ttärä*, 35a 3, b 1 &c, nom. acc. pl. n. *tterä*, 83a 2, with suffixed *ī*, *tterī*, 4b 1, gen. pl. *-ränu*, 32b 1, *-rnu*, 13b 6, adv. *-rä*, *ri*, M 107, 201 &c, with suffixed *ī*, *-rī*, 4a 3 &c, *-ru väte*, M 92, *ttärburo* so much, M 100; doubled *ttedärä*, B, *ttederä buro*, so much, 32a 2, *didira*, V, with suffixed *ī*, *ttidirī*, L 99[35] (cf. *cera*).

ttera 2, s. *ttāra* 2.

tteśā, unidentified, S.

ttī, then, thereafter, 14a 4, 16a 3, 32a 1, 36b 3, 82b 1, 121b 5 &c; *ttītä*, 14a 2, 3, b 1, 3, 18a 2, 32a 3, b 4, 77a 5, b 1—6, 80b 2, 3, 5, 82a 4, 5, 83a 3, b 1, 84a 4, b 1, 2, 6, 85a 5, 117b 3, 4, 119b 3, 121b 1 &c, with suffixed *ī*, *ttītī*, 14b 1, 3; *ttīyä*, 7a 1, 3, 5, b 2, 13b 1, 20a 2—6, b 5, 21a 5, b 1, 2, 5, 25a 5, b 3, 4, 27a 3, 4, b 1, 2, 36b 2, 61a 3, 5, 6, 62a 4, 6, 78b 1, 3, 80a 6, 83b 2, 84a 1, 6, 85a 6 &c, *ttīyi*, M 268 &c (s. *cī*).

ttidaṃda, s. *ttanda*.

ttähvad, to cross, pres. 3 sg. *-hvaittä*, M 41[7, 9], 3 pl. *-hvaindä*, M 41[6], past part. *-hvastä*, M 41[10].

ttīkṣṇa, Skr. *tī-*, sharp, nom. *-ṇä*, N 76[2].

ttīma, n., a sead, nom. *-ma*, 16b 4, 27a 3 &c, acc. *-ma*, 16b 4 &c, nom. pl. *-mañä*, LKZ 192, acc. pl. *-maṃñä*, V 43b 2, gen. pl. *-mañäṃ*, V 43a 4 (Av. *taoχman*).

ttämära, n., Skr., cataract, nom. *-rä*, M 272.

ttändika, so little, acc. f. *-ko*, B, acc. n. *-ku*, M 121, acc. pl. f. *ttädikä*, 36a 5; cf. *ttinka* V. (cf. *ttanda*).

ttändrrāma, such, nom. pl. *-ma*, 21b 6, acc. pl. f. *-me*, 7b 4 (s. *ttrāma*).

ttīra, sharp, nom. pl. f. *-re*, 36b 3 (Av. *tiyra*).

ttära, s. *ttera* 1.

ttärśaśūni, m., Skr. *tiryagyoni*, the brute creation, nom. *ttrīyaśūnä*, L 93[10], acc. *-ni*, M 274, *ttrīyaṣuṃnä*, D, loc. *ttraiśūña*, A, acc. pl. *-nya*, M 305, gen. pl. *trīyaśuñäṃ*, A, *ttrīyaṣūṃ*, N 58[18].

ttirtha, n., Skr. *tīrtha*, instruction, counsel, gen. pl. *-thānu*, N 141[37].

ttīśa, n., Skr. *tejas*, splendour, glory, majesty, nom. *-śä*, N 175[34], instr. *-śäna*, N 65[4]; *-ṣiprrabhāvana*, through the influence of his majesty, S.

ttiṣṭa, Skr. *tiṣṭha-*, to stand, pres. 3 pl. *ttaiṣṭīde*, N 58[7], pres. part., nom. with *ī*, art, *tṛṣṭhandī*, M 107, gen. *ttäṣṭandye*, 21a 2, nom. pl. *ttirṣṭaṃda*, N 58[22], gen. pl. *ttiṣṭaṃdāṃ*, N 58[24].

ttitsu, to go across, pres. 3 sg. *-tsaiyi*, M 41[19, 22] (**ati-tsu*).

Ttiyāki, name of a town, S.

ttram, to go across, to penetrate, to enter, pres. middle 3 sg. *ttrāmäte*, M 266 &c, *trāmäte*, M 246 &c, 3 pl. *trāmāre*, M 263, imper. 2 pl. *ttrāmäta*, N 90[27], past 2 sg. *trandī*, M 258, past part. nom. pl. *tranda*, M 92 &c, inf. *trīnde*, L (**atiram*, cf. Parachi *ram*).

ttrāma, such, nom. *-mä*, 36b 6 &c, *ttrāṃ*, N 58[17] &c, with suffixed *ī*, *-mī*, 14b 2, 27b 3, 35a 2 &c, *trāmī*, 117a 1 &c, nom. f. *-ma*, 35b 6, acc. *-mu*, M 96 (*trā-*), 166, nom. pl. *-ma*, M 27[28], nom. pl. f. *-me*, M 272, adv. *-mu*, M 106 &c, *ttrā*, N 164[4], with *māñandu*, like, 14a 4, 5, b 3, 27a 2, 32b 5, 80a 3 (*ttrrāmu*)

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&c, *trāmä māñandäna*, 61a 1 (cf. *crrāma* and *ttera)*.

ttrāmāmata, f., penetration, nom. *-ta*, N 93[20], instr. *-tejsa*, N 153[16], *-memejsa*, N 153[20] (s. *ttram)*.

ttrāṃṇa, n., Skr. *trāṇa*, protection, nom. *-ṇi*, N 58[20].

ttraśayä, adapted from Skr. *triśatikā*, a three-hundred treatise, acc. *-yä*, *ttṛśayä*, V.

ttrātä, unidentified, N 102[11].

ttrāy, to bring across, to save, pres. middle 3 sg. *-yäte*, M 41[7], opt. 1 sg. *-yo*, N 168[28], inj. 2 sg. *-yi*, M 259, imper. 2 sg. *-ya*, N 176[30], past part. acc. *trāstu*, 20b 1 &c (*ati* and Av. *rād)*.

ttrāyāka, saving, a saviour, nom. *-kä*, 77a 2 &c (s. *ttrāy)*.

ttrāyāmata, f., salvation, acc. *-tu*, N 65[7] (s. *ttrāy)*.

ttrayastrīṃśa, s. *ttāvatrīśa*.

ttrisāhasrī, s. *trisahasrī*.

ttrīyaśūṃ, s. *ttärśaśūni*.

ttṛkāla, m., Skr. *tri-*, the three times, loc. *-lä*, N 176[26].

Ttrūsahūta, name of a place, S.

ttṛyāṃnia, Skr. *triyānika*, consisting of three vehicles, acc. *-nī*, V.

ttuhos (?), to abstract (?), past 3 pl. *-ṣṭāndi*, M 308 *(ati* and cf. *prahos?)*.

Ttukicū, name of a town, S.

Ttūlīsi, perhaps the Tölös tribe, S.

ttumäṣa, n. (?), seed-field, acc. pl. *-ṣa*, 16b 4 (s. *ttīma)*.

ttun, to push, to vex, past 3 pl. *-ndāndä*, M 235 (cf. Skr. *tud?)*.

Tturpaṃni, the town Turfan, S.

tturra, m. or n., the mouth-opening, abl. *-rräna*, 84b 3, 119b 5 (cf. Skr. *tṛd?)*.

ttuśśaa, empty, nom. f. *-ūśā*, S, acc. *-śau*, 117a 1 &c, nom. pl. *-śśā*, L 17[2], nom. pl. f. or n., *-śśe*, C (cf. Pashto *taš*, Ormuri *tusk*, Skr. *tucchyaka)*.

ttuśśāttāt, f., emptiness, nom. *-tä*, L, *ttūśāttā*, V, instr. *-ttetejsa*, N 93[26], gen. *ttūśāttetä*, V, loc. *-śatteta*, 117a 1, (s. *ttuśśaa)*.

ttuśśāttetīnaa, connected with emptiness, instr. f. *-tīgye*, N 50[20] (s. *ttuśśāttāt)*.

ttuvar, to bring over, to transfer, pres. 3 sg. *-vīḍä*, M 156 *(*ati-bar)*.

ttuvara, furthering, compar. *-vaḍaru*, N 47[7] (s. *ttuvar)*.

ttuvāra, f., conveyance (translates Skr. *paryāya)*, acc. *-ro*, N 20[46], *tvāro*, 4b 2, 34b 3 (s. *ttuvar)*.

ttyāmata, f., youth (?), instr. *ttyemevajsa*, Suv. xxi.

tvāharaa, s. *ttāharaa*.

tvan, to salute, inf. *-danu*, 21b 2, 24a 2, 25a 6, 84b 5 &c, *-danä*, V, *daṃ*, N 57[16], *tvanä*, V *(ati-vand)*.

tvānaa, thy, nom. *-nai*, N 175[26], nom. f. *-nā*, N 90[35], gen. *-nye*, N 176[27] *(*tavānaka*, cf. *tvī* 2).

tvar, to honour, pres. middle 1 sg. *-rä*, V, past part. acc. pl. *tvaḍa*, N 57[35] *(*ati-var)*.

tvāy, to lead across, to save, inj. 2 sg. *-yä*, M 258 *(ati* and Av. *vad)*.

tvāyāka, saving, a saviour, nom. with *ī*, art, *-kī*, N 90[33] (s. *tvāy)*.

tvī 1, s. *tta* 1.

tvī 2, thy, by thee, 32a 2, 83a 2, b 6 &c *(*tava* & *ī)*.

tvīṣṣe, with *yan*, to owerpower, to destroy, with *tsu*, to perish, 4a 5, 24a 1, 25b 2, 5, 32b 2, 87b 4 &c; *tuṣṣe*, M 331; *tvīṣä*, *ttuṣa*, V (perhaps inf., cf. Av. *taoš?)*.

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u.

u 1, emphatic particle, 119b 2, cf. *ka*, *tta* 2, L &c (Av. *u*).

u 2, and, 4a 5, b 3, 5, 7a 1, 4, 6 &c (Av. *uta*).

ū, enclitic 2. pl., *ū-jsa*, M 233 &c, *avaśirşau*, D, *cū*, 85a 4 &c, *ggarū*, M 281, *gyaysnū*, 77a 6, *hvataimū*, M 332f., *kṣamīdrrū*, D, *kū*, M 275, *kuṣṭau*, 20a 1, *suhū*, 20a 1, *varū*, 77a 6 &c.

udiśśä, Skr. *uddiśya*, with reference to, M 288 &c, *udiśāyä*, V.

udūṃbara, m., Skr. *udu-*, a fig-tree, gen. *-rä*, N 158[27].

uduṃbārra, f., a tail-feather, instr. *-berrä*, 82a 5 *(-rri)*, 83b 4 (cf. *duma* and *pārra* 2).

udvīya, m., Skr. *-vega*, agitation, fear, nom. *-ya*, 37b 1, acc. *-yu*, M 188 &c.

uhar, adapted from Skr. *uddhṛ*, to rescue, pres. 3 pl. *-rīde*, N 58[21].

uhu, you, 20a 1, 77a 3, 4, 80b 5, 84a 1 &c, *-ho*, M 286, instr. *-hu-jsa*, V.(Av. *yūẓəm;* Morgenstierne compares Parachi *wâ*).

ṵī, n., ear, attention, nom. acc. pl. (dual) *uī*, L 93[27] &c, *uvī*, *uṵä*, *uṵi*, instr. pl. *ṵyau*, *uṵau*, *uvṵau*, L (Av. *uš*).

ukhays, s. *uskhays*.

ula, upright, nom. or gen. *-lä*, M 144 (Av. *ərəδwa*).

ulatāna, f., upright gait, instr. *-ñe*, M 129 (s. *ula* and cf. Osset. *urdiǵ*, and suffix *āna*).

ūm, to dream, past 3 sg. *ūṃmye*, N 57[5] (perhaps denom. from *ūma* > **hvapṃa*).

umā, your, to you, 83a 5, 107b 5 &c, *-mä*, N 76[11], instr. *-myaujsa*, M 108 &c (Av. *yušmāka*).

umāṃnī, uncertain, perhaps a gen. of *umā* with suffixed *ī*, D.

umāvu, your, acc. *-vu*, 77a 6 (s. *umā*).

Unikū, name of a town, S.

upala, n., Skr. *utpala*, a lotus, nom. pl. *-la*, M 120.

upāta, m., Skr. *utpāda*, coming into appearance, L, C.

upautta, Skr. *upātta*, acquired, instr. *-ttäna*, N 50[27].

upavāysa, m., Skr. *-sa*, fasting, loc. *-śa*, N 171[17].

upev, adapted from Skr. *utpāday*, to produce, pres. middle 3 sg. *-väte*, N 141[17], 3 pl. *-vāri*, fut. part. pass. *-vāñä*, V.

ūra, n., stomach, nom. *-ri*, M 144, acc. *-ru*, M 330, acc. pl. *-rañi*, M 127 (Av. *udara*).

Urbilyakāśśava, m., Skr. *Urubilvākāśyapa*, name of a man, nom. *-vi*, N 171[8], *Udbilyakālśavi*, N 171[37].

urmaysdā, m., the sun, nom. *-de*, M 166 &c, voc. *-de*, M 191 &c, gen. *-dānä*, N 157[39], *-dāṃ*, V, nom. pl. *-dāne*, N 42[21] (Old Pers. *auramazdāh*).

urrna, f., Skr. *ūrṇā*, hair-circle between the Buddha's brows, L.

uryāna, n., Skr. *udy-*, a park, nom. *-ni*, M 215, acc. *-nu*, M 209, nom. pl. *-na*, M 120.

uśmāṃna, translates Skr. *upaniṣada*, used about a very small number, *-masi*, as much as an *u.*, V.

Uṣaya, m., Skr. *Udaya*, name of a hill, gen. *-yä*, N 166[16].

uṣṭa, read *kuṣṭa*, A.

usahy, Skr. *utsahy*, to be endurable, possible, inj. 3 sg. *-hyäta*, 16a 3.

usbruṭāmata, f., sprinkling, smearing, gen. *-ṭemäte*, N 120[26] *(us* and cf. Skr. *pruṣ*).

uska, up, above, N 47[9], *ūska*, D; with *ālsto*, *-kyālsto*, 25a 1, 83b 3 &c, *-kyāstu*, 117b 3 &c, *-kyālstuo*, 117b 4, *-kyāṣṭa*, V (Av. *uskāṭ*).

uskhays (?), to increase, pres. middle 3 sg. *-ysde*, *-khaṃysde*, *ukhaysde*, A.

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usphan, to rejoice (?), pres. 3 pl. *-nīndä*, N 113[14] *(us* and cf. Skr. *spand* or *sphaṇḍ)*.

uspurra, complete, nom. pl. *-rra*, N 58[1], with suffixed *ī*, *-rrai*, M 150, acc. pl. n. *-rre*, M 301, adv. *-rru*, 32b 4, 5 &c, *-rro*, N 19[38]ff., *-rrä*, D *(us* and cf. Av. *pərəna)*.

uspūsta, healed, nom. *-tä*, 14a 4.

ustama, last, future, acc. *-mu*, M 103 &c, *-staṃ*, M 102, gen. *-mye*, V, adv. *-mu*, L, *-mä*, 36b 1; *-māta*, at least, L 93[2] &c, *-mā*, N 154[29] (Av. *ustəma)*.

ustamāṃjsia, belonging to the last time, future, nom. *-jsī*, N 119[41], *-mājsī*, V, gen. *-jiye*, *-mājsye*, V, A (s. *ustama)*.

ustamauysa, the last, gen. *-ysye*, V (s. *ustama)*.

ustap, to burn out, past 3 sg. *-tode*, M 294 *(us* and cf. Skr. *tap)*.

ustar, to wipe off, past 3 sg. *-taḍi*, V *(us* and cf. Av. *tar)*.

usthaṃjs, to draw, pull out, caus. opt. 3 sg. *-jä*, 36a 6, D *(us* and *thaṃjs)*.

ustäna, unidentified, loc. pl. *-nvā*, N 158[6].

utāra, Skr. *udāra*, exalted, nom. *-rä*, *-ri*, M 41[25], B, nom. f. *uvāra*, V, acc. *-ru*, M 186, instr. *uvārna*, N 76[13], gen. *uvārä*, D, nom. pl. *uvāra*, N 57[37].

ūtca, f., water, nom. *-tca*, 82b 1 &c, acc. *-tco*, M 127 &c, instr. *ūcajsa*, A, *ūci*, D, gen. *ūce*, M 41[11], *ūci*, V, A, loc. *ūca*, N 50[34] *(*āpatcā*, cf. Wakhi *yupk)*.

Utpala, f., Skr. *-lā*, name of a town, nom. *-la*, M 131.

utsāha, m., Skr., energy, nom. *-hä*, N 175[44].

ūvama, s. *augama*.

uvāra, s. *utāra*.

ūvāśa, m., Skr. *avakāśa*, opportunity, nom. *-śa*, M 275, acc. *-śu*, M 106.

uvatāra, m., Skr. *upakāra*, benefiting, instr. *-rna*, M 91.

uvavā, Skr. *upapāduka*, self-produced, nom. pl. *vā*, V.

uvāysaa, Skr. *upāsaka*, a lay adherent, nom. *-ysai*, nom. f. *-ysā*, D, nom. pl. *-ysā*, nom. pl. f. *ūysye*, V.

uvaysaṃbatia, Skr. *upasaṃpadika*, preparing for ordination, nom. *-tī*, HD 3.

uvikṣ, Skr. *upekṣ*, to be indifferent, pres. middle 3 sg. *-ṣäte*, N 141[21].

uvikṣa, f., *upekṣā*, indifference, nom. *-kṣa*, N 141[13].

uvo..., uncertain, mental activity (?), N 90[31].

ūyāmata, f., translates Skr. *avalokita*, intuition, beholding, gen. *-yāme*, L 94[39] (cf. Av. *aot)*.

uysānaa, f., the self, nom. *-nā*, N 148[34], acc. *-nau*, 117a 1, instr. *-nyejsa*, N 153[17], gen. *-nye*, M 328 &c, *-ṃñe*, *-ṃñai*, *-ñä*, gen. pl. *-ṃnā*, V *(us* and cf. Skr. *an*, s. Bailey 64[1]).

uysdam, to blow out, caus. pres. 3 sg. *-demäte*, M 186 *(us* and cf. Pers. *damīdan)*.

uysdi, to see up, past 3 pl. *-dätānde*, 117b 4 *(us* and *di)*.

uysdīs, to explain, to teach, caus. pres. middle 3 sg. *-śe*, opt. 3 sg. *-śīya*, *-śīyä*, V *(us* and cf. Av. *daēs)*.

uysgär, to raise, to restore, imper. 2 sg. *-rnu*, M 124[17] *(us* and *ggär)*.

uysäna, f., breath, blowing, instr. *-ñejsa*, N 50[24] *(us* and cf. Skr. *an)*.

uysnaura, n., a being, nom. *-norä*, 13b 6, 14a 4, b 2, 32a 6, b 3, 6, 35a 2, 5, b 5, 36a 1, 3, b 1, 5, 84a 1 &c, gen. *-norä*, 13a 1, b 3, 21b 4, 6, 36a 5 &c, nom. pl. *-ra*, 4b 1, 3, 7a 6, 16a 4, b 1, 35b 2, 85b 1, 107b 3, 5, 121a 5, b 2, 4 &c, *-nora*, 4b 4, 7b 3, 13a 2—6, b 4, 14a 3, 33a 4, 6, b 2, 5, 34a 1, 3, 6, b 4, 35a 3, 5, 6, 36b 4, 85a 4, b 4, 6, 87b 6, 121b 3 &c, acc. pl. *-nora*, 85a 6, 87b 5 &c,

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gen. pl. *-rāṇu*, 117a 5, *-norāṇu*, 7a 2, 16a 1, 36a 1, 117a 3 &c, *-rāṇa*, V *(us* and *an*, cf. Pers. *ǰānavar)*.

uysnäta, elevated, nom. f. or pl. *-ta*, M 145 *(us* and cf. Av. *nay)*.

uysvan, to throw up, to scatter, caus. pres. 3 sg. *-vāñätä*, N 50[23] *(us* and cf. Ormuri *ban* &c).

V.

va, *vā*, emphatic particle, *va*, 13b 6, 27b 2, 32b 6, 34b 5, 87b 4 &c, *vā*, 7a 3, 6, b 2, 3, 13b 3, 14a 3, 16a 5, b 1, 18a 5, 20b 2, 3, 21a 4, b 4, 24a 2—5, 25b 6, 27a 4, b 1, 4, 6, 32a 2, 3, b 4, 33a 3, 5, b 1—4, 6, 34a 1—5, b 1, 2, 4, 35a 3, b 3, 6, 36a 3, 4, 62a 3, 78b5, 79a 2, b 2, 3, 80a 2, 83a 1, 3, b 2, 3, 84a 3, b 5 &c (Av. *vā* and cf. Skr. *eva)*.

vā, thither, N 80[32], 120[12]; with *ālsto*, *vāṣṭä*, *vāṣṭa*, V &c, with suffixed *ī*, *vālstvī*, N 145[39] *(*upa-ā)*.

vachāka, realizing, nom. *-kä*, L 93[17] *(ava* and *tsu*, cf. Skr. *avagam)*.

vaḍāṣṭa, s. *paḍā*.

vadṛta, restrained, nom. pl. *-ta*, LF 81 *(ava* and *dṛjs)*.

vahan, to sink, to disappear, pres. 3 sg. *-hīndä*, N 50[32], C, 3 pl. *-nīndä*, M 314, caus. imper. 2 sg. *-hāña*, N 168[34] *(ava-ha-n-d*, cf. Av. *had)*.

vahīys, to descend, pres. middle 3 sg. *-ysde*, N 130[3], inf. *-ysänä*, 34b 5, *-yse* (?) N 77[6] *(ava* and cf. Av. *haēz?)*.

Vaideha, m., Skr., name of a hill, gen. *-hä*, N 166[17].

vaineyaa, m., Skr. *-yaka*, a pupil, nom. *veneyai*, N 176[30], nom. pl. *-yā*, N 175[42].

Vaiśśälä, f., Skr. *-śālī*, name of a town, nom. *-lä*, M 131f.

vāj, caus., to apply, pres. middle 3 pl. *-jāre*, 13a 5 *(ava* and cf. Av. *hak* or Skr. *sañj)*.

Vajjiputtra, m., Skr. *Vṛjiputra*, name of a man, nom. *Vajraputta*, N 166[11], acc. *-ttru*, M 95.

Vajrasena, m., Skr., name of a man, nom. *-seṃ*, N 165[36].

vajrra, s. *vaśära*.

Vajrrachedäka, f., Skr. *-jracchedikā*, a Buddhist text, V.

vajṣāmata, f., insight, lore, acc. *-tu*, N 75[20] (s. *vajsaṣ)*.

vajsaṣ, to see, to behold, pres. middle 1 sg. *-jäṭe*, 87b 6, 2 sg. *-jṣa*, N 60[47], 3 sg. *-jsiṣḍe*, M 200 &c, *-jsiṣḍä*, M 170, *vatciṣḍe*, M 140, *-jseṣḍe*, V, *vajiṣḍe* (!), 117a 1, 3 pl. *-jsiṭāre*, M 306 *(ava* and *tcaṣ)*.

vala, f., a flower, rose, or, root, nom. *-la*, S (cf. Pers. *gul)*.

vāma 1, some, several, acc. *-mu*, N 171[5], acc. pl. n. *-mi*, N 176[2] *(*avatāma*, cf. Av. *ava* and s. *kāma)*.

vāma 2, m., cessation, deliverance, acc. *-mu*, M 109, 218, 258 (cf. Skr. *avasā*, *avasāna?*, meaning uncertain, Leumann: Ocean).

vamas, to reflect on, to realize, pres. 3 sg. *śtä*, V *(ava* and inch. of *man)*.

vamasāka, grasping, realizing, instr. *-käna*, V (s. *vamas)*.

vamasāmata, f., translates Skr. *adhimukti*, propensity, nom. *-ta*, 35a 3 (s. *vamas)*.

vāṃnīha, translates Skr. *avatāra*, entrance, or, opportunity, A, D.

van, to salute, inj. 1 sg. *-nūṃ*, N 166[6], past 3 sg. *vaṃñe*, D, fut. past. pass. nom. *vaṃnavīya*, V (Av. *vand)*.

vana, s. *pana*.

vāna, m. (?), a hall, temple, loc. *-ña*, 77a 5, loc. pl. *vāṃnvā*, S (cf. Arm. loanword *vahan?)*.

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vaña, s. *vaysña*.

vañādrrāysa, unidentified, V.

Vanavāysa, m., Skr. *-sa*, name of a man, acc. *-ysu*, M 93.

vanda, small, nom. *-ndä*, N 81[20], nom. pl. *-nda*, M 146 &c, nom. pl. n. *-nde*, M 146; *vanda*, D, misread for *canda* (cf. Parachi *yanökö)*.

vara, there, near, 20a 3, b 2, 24b 4, 5, 25b 6, 34a 5, 6, b 2, 35b 3, 36a 1, 61a 3—5, 79a 4, 80b 2, 5, 82a 2, 85b 4 &c, *-rä*, 34b 3, 85a 5 &c; with suffixed *ī*, *-rī*, 21b 2, 24a 2, 4, 5, 77b 6, 80a 3—5, 87b 6 &c; with suffixed *ū*, *-rū*, 77a 6; with *ālsto*, *-rālsto*, 83a 4 &c, *-rāṣṭa*, N 171[26]; *-burä*, so far, V; *-ta*, there 35b 6 &c, *-tä*, M 99&c *(*avaϑra*, cf. N 80).

varaj (?), to be enamoured, pres. middle 3 sg. *-raśde*, N 131[26] *(upa* or *ava* and cf. Skr. *rajy)*.

varāys, to experience, caus. pres. 3 sg. *-rāśe*, L 93[20], 3 pl. *-rāśāre*, M 98 &c *(upa* or *ava* and cf. Av. *rāz)*.

varāśāmata, f., experiencing, nom. *-śāma*, V (s. *varāys)*.

vāro, distant, far off, M 103 &c *(*avatarām)*.

vārṣika, f., Skr. *-kā*, a certain plant, nom. *-ka*, M 120.

vārūḍia, defective, nom. f. *-ḍya*, 35a 3.

vāś, Skr. *vācay*, to read, pres. middle 3 sg. *-śäte*, C, *-śye*, L 95[2], *-śe*, L 93[13], D, act. 3 pl. *-śīdi*, V, opt. 3 sg. *-śīyä*, 18a 1, 34b 2 &c, *-śī*, A, D.

vaśära, m. or n., Skr. *vajra*, thunderbolt, diamond, nom. *-rä*, *vajrrä*, Hu 35, instr. *-śirna*, 20a 5, *vajrräna*, C, gen. *-śarä*, 83b 2, *-śärä*, L 93[17] &c; *-rāmaa*, Skr. *-maya*, made of diamond, acc. *-mo*, M 222.

Vaśiradatta, m., Skr. *Vajra-*, name of a man, instr. *-ttina*, N 164[8].

Vaśirasaṃga, m., Skr. *Vajrasaṃgha*, name of a man, instr. *-gäna*, N 164[9].

vaśīv, Skr. *upajīv*, to experience, pres. middle 3 sg. *-väte*, 36b 3, 79a 5, *-vätä*, N 145[29], act. 3 pl. *-vīndä*, 16a 4, 5, fut. past. pass. nom. pl. *-vāña*, 83b 6.

vaśu, evil, bad, A (s. *ośa)*.

vaśūṃna, the same, nom. pl. *-na*, D.

vaṣiya, miswritten for *viṣaya*, V.

vaṣṭa, along, during, 13a 3—6, 36a 1, b 2, 79a 5 &c.

vaṣṭā, s. *vastā*.

vaṣṭāmata, f., application, concentration, nom. *-ta*, M 328 &c, acc. *-to*, N 93[28] &c (s. *vastā)*.

vaska, after, towards, 117a 5 &c, *-ski*, A, *-skā*, S (Av. *paskāṭ)*.

vasta 1, n., Skr. *vastu*, thing, acc. or gen. *-stä*, V, acc. pl. *vāsta*, N 176[7] (?), *vāsti*, S (?).

vasta 2, f., application, abiding, nom. *-sta*, 80a 1 (s. *vastā)*.

vastā, to apply oneself to, pres. 3 sg. *-ṣṭätä*, N 93[28], 3 pl. *-ṣṭīndä*, 13a 6, opt. 3 sg. *-ṣṭītä*, N 50[28] (if not miswritten for *-ṣṭätä)*, fut. part. pass. nom. *-ṣṭāñu*, N 125[40] *(upa* and Av. *stā)*.

vastra, n., Skr., clothing, clothes, L.

vasutc, to become pure, caus. pres. middle 3 sg. *-sūjäte*, 34a 5, 6 &c, past 3 sg. *-sve*, 79a 4, past part. nom. *-sute*, M 254, *-sve*, N 153[12] &c, acc. *-sutu*, M 229, *-sve*, V, instr. *-sutäna*, 34b 3 *(-te-)*, M 243, *-sve*, D, nom. pl. n. *-sva*, S, *-sute*, M 169, instr. pl. *-svyau*, N 128[10], adv. *-sutu*, M 166 &c, compar. *-suttarä*, N 47[8], inch. *vasus*, pres. 3 sg. *-śti*, M 121, 3 pl. *-sīndä*, N 69[8] &c *(ava* and Av. *saok)*.

vasvattāt, f., purity, nom. *-ttā*, D, gen. *-tte*, 83a 4 &c (s. *vasutc)*.

vata, unidentified, nom. n. *-tu*, N 141[22] (perhaps = *bata)*.

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vāta, cognized, nom. *-tä*, N 148[35] *(*avagata)*.

vatcaṣ, s. *vajsaṣ*.

vātco, s. *pātco*.

vaṭhāyaa, m., Skr. *upasthāyaka*, an attendant, acc. *-yo*, M 249.

vātīgye, r. *dātīgye*, s. *dātīnaa*.

vatsu, to descend, opt. 3 sg. *-tseiya*, N 50[30] *(ava* and *tsu)*.

vau, misread for *cau*, C.

Vauttaka, f., Skr. *Upayuktakā*, name of a woman, instr. *-kijsa*, N 164[8].

vavanna, Skr. *upapanna*, who has entered, nom. *-nnä*, C.

vaysaṃbata, f., Skr. *upasaṃpadā*, monk's orders, acc. *-to*, M 289.

vaysña, now, M 113 &c, *vaña*, 20b 1, 77a 2, 87b 6 &c, *vaṃña*, 14b 2, 117b 4 &c, *viña*, S (from pronominal base *ava* and cf. Av. *asna)*.

vaysñāṃjsia, present, acc. *-ñājsī*, N 120[1] (s. *vaysña)*.

vaysnarttaa, m. Skr. *upasnātaka*, an arhat, acc. *-tto*, M 329.

ve, *vei*, s. *väte*.

velaka, f., crop, plant, herb, nom. *-ka*, HD 3, gen. *vilakye*, nom. pl. *vilaki*, S (s. Bailey 61, uncertain).

venaa, s. *vinaya*.

veneyaa, s. *vaineyaa*.

veta, n. (?), Skr. *veda*, scripture, acc. pl. *-tä*, N 81[21], gen. pl. *-tänu*, M 205.

vetuna, realizing, acc. pl. *-ne*, N 69[2] (uncertain, Leumann corrects to *vätä nä*, s. *veta)*.

vä, to become, to be, opt. 3 sg. *vya*, *vyä*, V, 3 pl. *vīro* (?), L past 2 sg. *vätī*, N 168[20], 3 sg. *väte*, M 190 &c, *vye*, V, D, *vätä*, 7b 6, 80a 3, 84a 1 &c, *vyä*, *vyitä*, *vyetä*, V, 3 sg. f. *väta*, M 327, *vya*, V, perf. 3 sg. f. *väta śtä*, 80b 6, 2 pl. f. *väte sta*, M 241f. (cf. Av. *bav)*.

vī, s. *väte*.

vibhāṣā, f., Skr., name of a text, acc. or loc. *-ṣo*, M 225.

vicitra, Skr. variegated, manyfold, acc. *-tru*, C, nom. acc. pl. m. & n. *-tra*, M 135 &c, f. & n. *-tre*, M 265 &c, instr. pl. *-tryau*, M 229.

Vidyābhadra, m., Skr., name of a man, instr. *-dyabhadrrāna*, N 164[6].

Vidyauttama, f., Skr. *-dyottamā*, name of a woman, instr. *-mäjsa*, N 164[9].

vīja, f., Skr. *vaidyā*, medical lore, nom. *-ja*, N 101[38], acc. *-jyo*, N 75[29], gen. *-jä*, N 75[40], instr. pl. *-jyau*, N 76[31].

vijsan, to hurt, past part. nom. pl. n. *-jsye*, S (uncertain, *vi* or *avi* and *jsan)*.

vijsaṣ, to see, pres. middle 3 pl. *vījsyāri*, V *(avi* and *tcaṣ)*.

vikalp, Skr., to imagine, pres. 1 sg. *-pīmi*, N 111[27].

vilaka, s. *velaka*.

vimāna, n., Skr., a car, nom. *-ṃni*, N 57[7].

vimūha, m., Skr. *-mokṣa*, release, nom. *-hä*, B, nom. pl. *-ha*, N 175[23], *vimaukṣa*, N 165[39].

vina, Skr. *vinā*, without, excepting, M 153, V, *väno*, 27b 4 &c, *vinau*, M 143 &c.

viñāna, n., Skr. *vijñāna*, consciousness, nom. with suffixed *ī*, *-nvī*, N 104[44], gen. *-nä*, N 111[12].

vinaya, m., Skr., discipline, the code of discipline, nom. *-nai*, B, acc. *-nau*, M 224, *-nai*, M 317; *veno yanāka*, a discipliner, teacher, nom. *-kä*, 84a 2.

vända, small, nom. *-dä*, 13a 1 &c, nom. f. *-da*, B (cf. *vanda)*.

vändäka, the same, nom. *-kä*, M 298, nom. f. *-ka*, N 42[18].

vip, to vibrate, to quiver, opt. 3 sg. *vīvīya*, N 57[32] (uncertain, cf. Av. *vaēp*, Skr. *vip)*.

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vipākaja, Skr., resulting from ripening, nom. f. *-jä*, V.

Vipaśä, m., Skr. *-śyin*, name of a Buddha, A.

vira, n., Skr. *vīra*, a hero, voc. *-ra*, N 176[21].

virāh, Skr. *-rādh*, to hurt, to offend, pres. 3 pl. *-hīndä*, M 323, past part. nom. pl. *-hya*, V.

väraṇa, m., Skr. *vraṇa*, a wound, nom. *-ṇä*, 14b1.

vīrāṣṭi, unidentified, S.

vīrāvapata, m., Skr. *-da*, clamour, noise, nom. *-tä*, M 121.

vīrä, *vīri*, *vīra*, in, on, upon, M 95 &c (Av. *upairi)*.

vīrśa, n., Skr. *vīrya*, vigour, energy, nom. *-śä*, N 120[4] &c.

vīrśīnaa, connected with energy, instr. fem. *-ṣīje*, A (s. *vīrśa)*.

vīrūlīnaa, adapted from Skr. *vaiḍūrya*, made of beryl, acc. pl. *-nā*, N 57[34], acc. pl. n. *vrūlye*, M 152.

Viṣasaṃbhata, m., name of a king of Khotan, S.

Viṣavāhaṃ, m., name of a king of Khotan, H 36[36], 40[3].

Viśpaśarma, m., Skr. *Viśvakarman*, the divine architect, nom. *-mä*, N 175[21]f.

viśpasta, Skr. *viśvasta*, reassured, nom. pl. *-ta*, 7b 2.

Viśśākha, f., Skr. *-śākhā*, name of a woman, nom. *-kha*, M 210, acc. *-kho*, M 240.

viśśeṣa, m., Skr. *viśeṣa*, a special kind, nom. *-sä*, 7b 4.

Viśvaṃbha, m., Skr. *-vabhu*, name of a Buddha, V.

viṣaunda, calm, pacified, acc. *-du*, N 66[37] (cf. *niṣam)*.

viṣaya, m., Skr., an object of sense, the world, gen. *-yä*, C, gen. pl. *vaṣiyāṃnä* i. e. *viṣayāṃnä*, V.

vīṣvīdi, unidentified, S.

viṣvänāmata, f., blowing, scattering, instr. *-ma..*, 27a 6 (uncertain, cf. *uysäna)*.

vistā, to take one's stand, to proceed, past 3 pl. *västāta*, 7a 1, 20b 3, *vistāta*, 83a 2 &c, perf. conj. 3 pl. *vistāta hämāre*, 121a 1, fut. part. pass. nom. n. *-ṣṭāña*, V, caus. pres. middle 3 sg. *väśtätä*, 119a 2, *väśte*, N 69[2], *väśtä*, H 40[15], 3 pl. *viśtärä*, H 37[9], opt. 3 sg. *viśtī* (miswritten *viścī)* A 3, past 3 sg. *västāte*, 13b 2, 85a 1 &c, *vistātä*, V (Av. *avi-stā)*.

västara, m., Skr. *vi-*, amplification, detail, instr. *-rna*, M 303, V.

vistārya, Skr., amplifying, in detail, V, with suffixed *ī*, *-rī*, N 81[21].

väte, towards, about, in, 16b 2, 121a 1, b 4 &c, *-tä*, 7a 2, 13a 2, 6, b 1, 14a 3, 4, 21a 3, 27a 3, 32b 1, 3, 6, 35b 4, 36a 2, 4, 79a 4, 84b 6, 85b 4, 6, 87b 2 &c, *-tu*, N 69[3], *vei*, M 106, *ve*, N 66[32] &c, *vī*, V &c, *vya*, N 158[5] &c, with suffixed *ī*, *vitī*, M 149 (Av. *aiwitō)*.

vitkauña, stupid, instr. f. *-ñi*, Suv. xxiii (cf. Sogd. *ptk'wny'?)*.

vitkauśta, f., stupidity, Suv. *(vid-)*.

vitraṃdä, r. *vī traṃdä*, V (s. *väte* and *ttram)*.

vittarka, m., Skr. *-tarka*, reasoning, nom. *-kä*, N 47[6].

vīvāga, m., Skr. *vipāka*, ripening, result, nom. *-vātä*, 79b 6, acc. *-gu*, 16b 4, 119a 5, *-vātu*, 27b 6, *-gä*, 16b 3.

vīyana, f., Skr. *vedanā*, pain, acc. *-no*, N 75[20], nom. acc. pl. *-ne*, 36b 3.

vīyanosta, full of pain, acc. pl. *-sta*, N 105[36] (s. *vīyana)*.

viysa, n., Skr. *bisa*, a lotus, nom. with metrical lengthening *-ysäte*, 117b 5, gen. *väysä*, B, nom. pl. *-ysa*, M 120 &c, *-yse*, N 171[12], *-ysi*, S.

väysāṃgya, f., a lotus-pond, nom. pl. *-gye*, M 117, *viysāṃji*, B.

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vrrata, n., Skr. *vrata*, a vow, austerity, gen. *-tä*, N 66[33].

vrūlia, s. *vīrūlīnaa*.

vū, down towards, M 187 *(ava-upa)*.

vūḍa, made, wrought, nom. *-ḍä*, M 143 &c, nom. f. *-ḍa*, M 159, nom. pl. *-ḍa*, 62a 2 &c, nom. acc. pl. f. n. *-ḍe*, 80b 5 &c (cf. Av. *varez)*.

vūlt, to cut, past 2 pl. *vūlstāndi sta*, M 239 (Av. *avi-karət)*.

vūsätaa, m., Skr. *upavasatha*, fasting, acc. pl. *-ta*, M 230.

vūysaa, aspiring to, s. *balysūña (*ava-ūysaka*, s. Av. *aoz)*.

vyach, perhaps Skr. *vicakṣ*, to perceive, opt. 3 sg. *-chī*, fut. part. pass. *-chāṃñä*, V.

vyāgaraṇa, f., Skr. *vyākaraṇa*, explanation, prophecy, nom. with suffixed *ī*, *vyāraṇai*, V, acc. *-ṇo*, M 336.

vyākṣīva, m., Skr. *-kṣepa*, reviling, abuse, nom. pl. *-va*, M 102.

vyāmaprabha, Skr., resplending a fathom wide, nom. pl. *-bha*, M 224.

vyavaysāya, m., Skr. *-sāya*, resolve, acc. *-yu*, N 37[8].

vyāvula, f., Skr. *vyāpṛti*, occupation, abl. pl. *-lyojsa*, N 156[15].

vyaysana, n., Skr. *-sana*, misfortune, nom. pl. *-na*, N 57[42].

vyir, Skr. *vyākar*, to prophesy, inj. 3 sg. *-ra*, V.

vyusthah, Skr. *vyutthā*, to rise, pres. middle 3 sg. *-häte*, M 282.

y.

ya, *yä*, s. *ī*.

Yabū, name of a town, S.

Yahiḍa, name of a town, S.

yakṣa, m., Skr., a semi-god, nom. *-kṣi*, M 140, nom. pl. *-kṣa*, 61a 4 &c, acc. pl. *-kṣa*, 24b 1 &c, instr. pl. *-kṣyau*, D.

yama, Skr., double, acc. pl. n. *-me*, M 296.

Yamunavarnikadvīpa, m., Skr. *-parṇi-*, name of a continent, loc. *-pi*, N 166[11].

yan, to make, to do, pres. 1 sg. *-nīmä*, 14b 2 &c, *-nämä*, N 141[29], 2 sg. *-ñä*, N 176[31], C, 3 sg. *yīndi*, 117a 1 &c, *yīndä*, 4b 5, 16a 4, 27b 4, 32b 1, 4, 5, 77a 1 &c, *tīndä*, 25b 3 &c, *gīndi*, N 141[38], *īndä*, N 128[38] &c, 1 pl. *-nāmä*, 77b 1, 5, 117b 3 &c, 3 pl. *-nīndi*, 117a 3 &c, *-nīndä*, 16a 5, b 5, 20b 1, 35a 6, 77b 5, 85b 2 &c, *tanīndä*, Reichelt 29, *-nīdi*, V, *yinīde*, N 58[10], *-nändä*, N 50[21], inj. 1 sg. *-nūṃ*, *-nūṃmä*, V, opt. 3 sg. *-nīyä*, M 97, *-nī*, L, V, D, *-nä*, 14b 1, 27b 1, 32b 2, 3, 35a 1, 36b 1 &c, 2 pl. *-nīru*, 117b 3 &c, 3 pl. *-nāro*, N 158[35], L, C, *-nāru*, L, *-nāra*, L 99[12], imper. 2 sg. *-nu*, 16b 3, 21a 3, 85a 6, 121b 5 &c, *-na*, 20b 4, 77b 3 &c, *yaṃ*, V, 2 pl. *-nda*, 77a 3, M 278, pres. middle 1 sg. *-ne*, 7b 5, *tane*, 85a 6, *-ni*, V, 3 sg. *-nde*, 13b 4, 14b 2, 3, 35b 4, 36b 1, 84a 4 &c, *yaṃdi*, V, D, 3 pl. *-nāre*, 16a 1, 35b 1, 117a 3 &c, *-nāri*, M 319, V, conj. 3 sg. *-nāte*, L, *-nāti*, V, 1 pl. *-nāmane*, 77b 4, 3 pl. *-nāṃde*, V, past 1 sg. *yäḍaimi*, 83a 6, *yuḍi īme*, N 58[26], 2 sg. *yäḍai*, 7a 5, *yiḍai*, 83b 5 &c, *yuḍai*, V, 3 sg. *yäḍe*, 7a 3, 79a 4, 85a 6, 87b 4, 119a 2 &c, *yiḍe*, 25b 5, 80a 3, 4 &c, *yuḍe*, N 101[36], V &c, 3 sg. f. *yuḍā*, N 102[7], 1 pl. *yeḍāndämä*, N 47[7], 2 pl. *yäḍānda*, M 219 &c, 3 pl. *yäḍāndä*, 16a 5, 24a 1, 32b 2, 84b 5 &c, *yäḍāndi*, 4a 5 &c, *yuḍāṃdä*, A, perf. opt. 3 sg. *yuḍe īyä*, 36a 3, *yäḍe īyä*, B, past part. nom. *yuḍä*, 27b 6, acc. *yuḍu*, 14b 3, 27b 4 &c, *guḍu*, N 141[38], nom. pl. *yuḍa*, N 58[23] &c, inf. *-nä*, 80a 6, fut. part. pass. *-nāña*, N 148[23] (cf. Av. *kar)*.

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yāna, n., Skr. a vehicle, nom. pl. *-na*, B, C.

yanāka, making, doing, nom. *-kä*, 84a 2, instr. *-käna*, V (s. *yan*).

yanāmata, f., making, nom. *-ma*, N 141[32] (s. *yan*).

yarikarma, probably miswritten for *parikarma*, Skr., preparation, nom. pl. with suffixed *ni*, *-rmaṃ*, N 158[10].

Yaśśavata, f., Skr. *-śovatī*, name of a woman, nom. *-ta*, M 210, acc. *-tä*, M 240.

yauga, m., Skr. *yoga*, method, means, acc. *-gä*, V.

yāva, Skr. *yāvat*, so far, up to, N 52[17] &c.

ye, enclitic pronoun, some one, 13b 6, 14a 4, 5, 16b 4, 27b 4, 33a 4, b 1, 3, 5, 34a 2, 4, 6, 35b 5, 83a 5, 84a 4, 117a 1, b 1, 119a 2 &c; *jve*, i. e. *ju-ye*, 16b 4, 27b 1 &c (**kahya*).

yä, s. *ī* 2, *cī*, *ttī*.

yola, evil bad, acc. pl. n. *-le*, N 168[36] (cf. Tokharian *yola*).

Ysabaḍiparrūṃ, the town Nafupo (?), S.

ysāḍa, aged, decrepit, gen. *-ḍye*, 21b 4 (cf. Av. *zar*, s. *ysīḍaa*).

ysagama, m., intention, wish, acc. *-mu*, 119a 4.

ysamaśśandā, f., the ground, soil, earth, loc. *-dya*, 7b 6, 84a 2 &c, *-däya*, M 195, C (cf. Av. *zəm* and s. *śśandā*).

ysamaśśandaa, m., the world, nom. *-dai*, M 122 &c, acc. *-dau*, C, instr. *-daina*, V, gen. *-dai*, M 257 &c, acc. pl. *-dā*, M 158 &c (s. *ysamaśśandā*).

ysan, to be born, pres. pass. 3 sg. *ysaiye*, 79a 6, 3 pl. *ysäyāri*, M 130, *ysyārä* 107b 4, conj. 3 sg. *ysyāte*, A, past 2 sg. *ysātī*, N 117[11], past part. *ysāta*, nom. *-tä*, 21b 6 &c, nom. f. *-ta*, N 42[28], abl. with suffixed *ī*, *-tänai*, 79a 6, gen. *-tye*, 21b 3, 5, 6, nom. pl. *-ta*, 107b 4 &c, *ysāya*, *ysā*, V, S, acc. pl. *-ta* L 94[20], caus. pres. middle 3 sg. *ysyāṃñe*, V (Av. *zan*).

ysān, to knov, pres. middle 3 sg. *-nde*, 83a 3 &c, 3 pl. *-nāre*, M 108 &c (Av. *zan*).

ysana, m., people, kinsfolk, instr. pl. *-nyau*, N 164[11] (Av. *zana*; *ysana*, old, L 75[30], probably a mistake).

ysantha, n., birth, nom. *-thu*, L 93[10], acc. *-ṃthu*, 13a 4, 32a 1, 35b 5, 78b 1, 79a 1 &c, *-ṃthä*, N 113[9] &c, instr. *-thäna*, D, loc. *ysīntha*, 36b 2, *ysītha*, S, nom. pl. *-ṃtha*, M 220, *-ṃthä*, V, acc. pl. *-ṃtha*, M 278 &c, *-ṃthä*, V, loc. pl. *-ṃthvā*, V (Av. *zaϑa*).

ysaṃthīnaa, belonging to birth, acc. *-nau*, M 109 &c (s. *ysantha*).

ysānua, n., a knee, acc. *-nū*, 13b 2, 85a 1 &c, instr. pl. *-nvyau*, 20b 3, *-nuvyau*, N 90[23], gen. pl. *-nvānu*, N 77[6] (cf. Av. *zānu*).

ysara, f., old age, nom. pl. *-re*, M 127 (cf. Skr. *jarā*).

ysāra 1, thousand, nom. acc. *-ru*, M 159, *-rä*, D, with suffixed *ī*, *-ruī*, M 142, *-rī*, A, plur. *-re*, 13a 4—6, 20a 4, b 3, 24b 5, 6, 25a 1, 2, b 3, 35a 6, b 5, 36a 1, 61a 5, 62a 1, 2, 83a 2, b 2, 84b 3, 85b 1, 3—6, 87b 1, 117b 4, 119b 5, 121b 2 &c, *-rä*, 18b 5 &c, *-ra*, A, instr. pl. *yseryau*, D, gen. pl. *yseräṇu*, N 94[19], *ysernu*, N 76[17, 19], *yseryāṃ*, *yseryeṃ*, D, loc. pl. *yseryo*, 62a 2, *yservā*, N 3[29]; *-rätcahaura*, thousand-and-four, D (Av. *hazaura*).

ysāra 2, consisting of hundred thousand, instr. f. *yserye*, N 57[9] (**sysāra* < **sataysāra*).

ysaragūna, probably for *ysarrnagūna*, of golden hue, acc. *-ni*, N 57[31].

ysāraṃna, thousandth, V (s. *ysāra* 1).

ysāravālsua, having thousand spokes, nom. *-sū*, M 143, instr. pl. *-yāsvyau*, N 120[12] (s. *ysāra* 1 and *pālsu*).

ysāravārgya, having thousand leaves, LKZ 199 (s. *ysāra* 1 and cf. *pārra* 1).

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ysaroña, n., old age, instr. abl. *-ñäna*, *-ñina*, 21b 4, Hu 30 (s. *ysara*).

Ysarrari, name of a man, S.

ysarrnaa, golden, nom. *-nai*, M 143, nom. f. *-rrīṃgya*, M 136, acc. *ysaṃrrnai*, N 57[6], instr. *-naina*, 82a 4, 83b 4, instr. f. *-rīṃje*, S, nom. acc. pl. *-nā*, M 135 &c (cf. Av. *zarənya*).

ysautta, annihilated, nom. *-ttä*, N 128[27] (cf. Av. *zamb*).

ysāysa, n., Skr. *sasya*, corn, straw, instr. *-ysäna*, N 52[21], acc. pl. *yse*, N 171[18].

ysāysīnaa, consisting of straw, acc. *-no*, M 41[21].

ysāya, sin, passion (?), instr. pl. *-yyo*, M 236 (uncertain, perhaps connected with Av. *zaēša*).

ysera, pitiable, miserable, nom. *-rä*, M 188, gen. *-ryeṃ*, N 163[25], nom. acc. pl. *-ra*, N 58[16], 105[36] (Sogd. *z'ry*).

ysīḍaa, old, decrepit, acc. pl. *-ḍā*, N 105[35] (cf. *ysāḍa*).

ysämāna, m., winter, acc. *-nu*, M 155, *ysumānu*, N 76[1] (cf. Av. *zyam*).

ysän, to damage, pres. 3 pl. *-nīndi*, M 321, past 3 pl. *ysätāndi*, M 308 (Av. *zyā*).

ysīnīya, entrusted, acc. *-yu*, M 95, nom. pl. *-ya*, M 90, *-nīta*, M 96; with *hauḍa*, given, nom. pl. *ysīṃnīhauḍa*, N 166[2], *-hauḍä*, V; with *haurāmata*, giving, instr. *-nīyä-*, *-nī- haurāṃmejsa*, V (cf. Sogs. *zynyh*).

ysära, n., heart, nom. *ysiri*, S, acc. *-ru*, M 269, gen. *ysiri*, S (Av. *zərəd*).

ysīra, hard, rough, acc. *-ru*, N 80[40], nom. pl. *-ra*, M 116 &c, nom. pl. f. *-ri*, S (cf. Pashto *zižˇ*).

ysīrra, n., gold, acc. *-rru*, 77b 5 &c, gen. *-rri*, M 159 &c (cf. Av. *zarənya*).

ysnāna, n., a bath, gen, *-nä*. N 120[26] (cf. Av. *snā*).

ysojsa, sweet, nom. *-jsi*, M 126, C, acc. pl. n. *ysaujse*, LKZ 187 (s. *ysua*).

ysua, n., a sweet, nom. *ysū*, instr. *ysūna*, nom. acc. pl. *ysuañä*, *-ñi*, loc. pl. *ysvyañuyo*, LKZ 187 (cf. *ysūṣ*).

ysumāña, wintery, nom. pl. f. *-ñe*, N 75[38] (s. *ysämāna*).

ysurra, m., anger, wrath, nom. *-rrä*, 82a 5, acc. *-rru*, M 242, gen. *ysūri*, Suv. xxiv; *ysurasaṃña*, a notion of anger, V (cf. Av. *zar*).

ysurga, angry, gen. *-gyä*, 13b 6, doubtful *ys. orgäna*, N 52[21] (s. *ysurra*).

ysūṣ, to find pleasure in, to enjoy, pres. middle 3 sg. *-ṣḍe*, 3 pl. *ysyāre*, LKZ 187, perf. opt. 3 sg. *-ṣṭe īyä*, 36a 4, inch. pass. 3 sg. *ysvīśe*, V (Av. *zaoš*).

ysvaa, m., enjoying, taste, acc. *-vai*, N 127[20] (s. *ysūṣ*).

ysyāka, enjoing, nom. pl. *-ka*, 4b 4 (s. *ysūṣ*).

Yūśumi, the town Tsü-mi, S.

ysyāmata, f., birth, nom. *-ta*, 16a 5, *-ma*, 21b 2 (s. *ysan*).

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